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THE GIFT OF
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Καταβαπτίζων βαπτιστής.

The Dippers dipt.

OR,

The *Anabaptists* Duck'd and Plung'd over Head and Ears, at a Disputation in *Southwark*.

ALSO

A large and full DISCOURSE of

Their
1. Originall.
2. Severall sorts.
3. Peculiar Errours.
4. High Attempts against the State.
5. Capitall punishments.

THE FIFTH EDITION. Augmented with

1. Severall SPEECHES delivered before this Assembly of Divines.
2. The famous History of the Frantick ANABAPTISTS

Their wild Preachings and Practises in Germany.

Together with an Application to this Kingdome; Especially to *London*

By DANIEL FEATLEY, *D.D.*

Valens & Gratianus ad Florianum Vicarium Asiæ.

Antistitem qui sanctitatem baptismatis illicita usurpatione geminaverit, sacerdotio indignum esse censemus. Eorum enim damnamus errorem qui Apostolorum præcepta calcantes Christiani nominis sacramenta sortitos alio rursus baptismate non purificant, sed incestant sacramenti nomine polluentes.

LONDON,
Printed for *N. B.* and *Richard Royston* at the Angel in *Ivy-lane*, 164-

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TO THE MOST *NOBLE LORDS* WITH The Honourable *Knights, Citizens,* And *Burgesses* now Assembled in *PARLIAMENT.*

THe *bright burning Taper of* Geneva, *as warm in his Devotions, as clear and lightsome in his Disputes, truly observeth, that the pure doctrine of the Gospel never* appears *as it were* above the water, *but Satans watchfull eye is upon it, and he casts an envious* gloat *at it, and hath his* Tobiases & Sanballats *either to jeer or fright the sincere Professors out of the powerfull preaching thereof. In which regard it is, that as the Jewes in their edifying the Materiall Temple, so you in the repairing of the Spirituall, have* a weapon in the one hand, and a toole in the other; *and you have hitherto more employed the Sword then the Mattock or Spade, by reason of the great opposition on all hands: and after you shall (through Gods blessing) have laid the roofe on this sacred building, and gratefull posterity put* a garland of glory *upon your heads for it, yet still there will be use of an* arming sword, *not of War, but of Justice, to cut off Superstition and Idolatry on the one side, and Prophanenesse and Sacriledge on the other: Heretiques with one edge, and Schismatiques with the other. For as in the beginning of the Reformation, so now in the endeavoured perfection thereof, the mortall enemy of our immortall souls sets on work all sorts of Heretiques and Schismatiques to hinder, disturbe, and (if it were possible) destroy this*

Calv. præf. ad Reg. Gal. *Est hic divini verbi quasi quidam genius, ut nunquam* emergat, *quieto & dormiente Satana.*

Nehem. 4. 17. With one of his hands he wrought in the work, with the other he held a weapon.

excellent work. *The Heretiques he employeth to* pervert *the Catholique doctrine, the Schismatiques to* subvert *the Apostolike discipline of the Church: the Heretiques endeavour to shake the foundations, the Schismatiques to make breaches in the wals: the Heretiques to rot the main timber, the Schismatiques to pull in sunder the rafters of this sacred structure.*

Now of all Heretiques and Schismatiques the Anabaptist in three regards ought to be most carefully looked unto, and severely punished, if not utterly exterminated and banished out of the Church and Kingdome.

First, in regard of their affinity with many other damnable Heretiques, both Ancient and Later; for they are allyed *unto, and may* claim kindred with, 1. *The* Millenarians *in the first Age, proclaiming Christs Temporall Kingdome upon earth for a thousand years, before the day of Judgement.* 2. *With the* Marcionites *in the second Age, who denyed the substance of Christs humane body* made of a
Gal. 4. 4. woman. 3. *The* Catharists *or* Novatians *in the third Age, who denyed Repentance and restitution to the Church thereupon, to those that fell in time of persecution.* 4. *With the* Donatists *in the fourth Age, who re-baptized all those that had received Baptisme before in the Catholique Church. Lastly, with a rabble of Heretiques in the later Ages, namely, the* Apostolici, *the* Adamites, *the* Enthusiasts, *the* Psycopannychists, *the* Polygamists, *the* Jesuits, *the* Arminians, *and the* Brownists; *of all which, and their errors, I have set down a particular Catalogue,* Ch. 2. *As it was said of* Caius Cæsar, In uno Cæsare multi Marii; *and as* Cicero *saith of the Familie of the* Bruti, *that it had in it* multorum insitam atque illuminatam virtutem: *so in one Anabaptist you have many Heretiques, and in this one Sect as it were one stock, many erroneous and schismaticall positions, and practices ingraffed, and as it were* inoculated.

Secondly, in regard of their audacious attempts upon Church and State, and their insolent acts committed in the face of the Sun, and in the eye of the high Court of Parliament. Whereas other depravers of the Doctrine, or disturbers of the Peace of the Church, whether Papists, Socinians, or Arminians, who in the later times have braved it, and set up their top and top-gallant, *yet since* Argus *with his hundred eyes hath pryed into every corner of this Kingdome, and severall rooms in the great Ship of the Church, have* bestowed *themselves*

selves under the hatches, *and lain close in obscurity: these with the forwardest of the Brownists strut in the* upper deck, *and discover themselves with open face,* γυμνῇ κεφαλῇ, *and upbraid the State with their merit in hazarding their estate and persons in this present War, and boast with swelling words of vanity that they expect somewhat more then a Toleration. They preach, and print, and practise their Hereticall impieties openly; they hold their Conventicles weekly in our chief Cities, and Suburbs thereof, and there propheſie by turns; and (that I may use the phrase of* Tertullian) ædificantur in ruinam, *they* build one another in the faith of their Sect, to the ruine of their souls; *they flock in great multitudes to their* Jordans, *and both Sexes enter into the River, and are dipt after their manner with a kind of* spell *containing the heads of their erroneous tenets, and their engaging themselves in their schismaticall Covenants, and (if I may so speak)* combination of separation. *And as they defile our Rivers with their impure washings, and our Pulpits with their false prophecies and phanaticall enthusiasmes, so the Presses sweat and groan under the load of their blasphemies. For they print not only* Anabaptisme, *from whence they take their name; but many other most damnable doctrins, tending to carnall liberty, Familisme, and a* medly *and* hodge-podge *of all Religions. Witnesse the Book printed* 1644. *called* *The bloudy Tenet, *which the Author affirmeth he wrote in Milk; and if he did so, he hath put much* Ratsbane *into it, as namely,* That it is the will and command of God, that since the comming of his Son the Lord Iesus, a permission of the most Paganish, Iewish, Turkish, or Antichristian Consciences and worships be granted to all men in all Nations and Countries; That Civill States with their Officers of justice are not Governors or defenders of the Spiritual and Christian state and worship; That the doctrine of Persecution in case of Conscience (maintained by *Calvin, Beza, Cotton,* and the Ministers of the New English Churches) is guilty of all the bloud of the souls crying for vengeance under the Altar. *Witness a Tract of Divorce, in which the bonds of mariage are let loose to inordinate lust, and putting away wives for many other causes besides that which our Saviour only approveth, namely, in case of Adultery. Witnesse a Pamphlet newly come forth, intituled,* Mans Mortality, *in which the soul is cast into an Endymion sleep, from the hour of death to the day of judgement. Witnesse a bold Libell offered to hundreds,*

and

See the compassionate Samaritane, p. 75, 76. that the Parl. will stop all proceedings against them, and for future provide that as well particular and private congregations as publike, may have publike protection, that all Statuees against the Separatists be reviewed, and repealed; that the Presse may be free for any man that writes nothing scandalous or dangerous to the State; that this Parliament prove themselves loving Fathers to all sorts of good men, bearing respect unto all, and so inviting an equall assistance and affection from all.

* Pref. p. 2. 2.

and to some at the door of the House of Commons, called The Vindication of the Royall Commission of King Jesus, *wherein the brazenfac'd Authour blusheth not to brand all the Reformed Churches, and the whole Christian world at this day, which christen their children, and signe them with the seal of the Covenant, with the odious name of an* Antichristian faction.

Thirdly, in regard of the peculiar malignity this heresie hath to Magistracy; other heresies are stricken by Authority, this strikes at Authority it selfe, undermineth the powers that are ordained of God, *and endeavoureth to wrest the sword out of the Magistrates hand, to whom God hath given it for the cutting off of all heresie, and impiety; and if this Sect prevail, we shall have no Monarchy in the State, or Hierarchy in the Church, but an Anarchy in both. It grieveth a Religious eye to see other vermine corrupting other Flowers of Paradise, as our* sweet Violets, *and* fragrant Roses, *and* fairest Lillies, *and* various Julyflowers, *and* blushing Emmenies, *and* beautifull Tulips: *but most of all to see this heresie, like a venemous serpent, lying at the root of the* Crown-Imperiall, *which if it be not killed, will so poyson it, that the leaves will fall off by degrees, and the* stalk *it selfe shortly* wither. *We read in the Prophecy of* Zachary *of two staves, the* staffe of beauty, *and* the staffe of bonds, *which supported the State and Church of Israel. By the* staffe of beauty *or* comelinesse, *the Laws of every Kingdome and Common-wealth may be understood, which bear up the State, and preserve decent order and comelinesse among men; By the* staffe of bonds, *the covenants and oaths whereby the members are firmly* tyed *to their head, and one to another. If the* staffe of beauty *be broken, there will be a down-fall of all good order and government: if the* staffe of bonds *be broken, all things will be at a* loose end. *Me thinks I see these two staves shining in the* golden Maces *born before you; the* staffe of beauty *in that born before the House of Commons, in which the* Legislative power *and the* beautifull order *of the severall Estates of this Kingdome are conspicuous; the* staffe of bonds *in that which is carried before the House of Peers, in which the* power of Judicature, *even to* bonds *and death, principally resideth. Now because these heretiques alone professedly teach the exautorating all Christian Magistrates, and in expresse terms deny both the Legislative power in the Commons to propound or enact Laws in matter of Religion,*

See Bloudy Tenet, pag. 2.

ligion, and all coercive power in the house of Peers, or any other, to inflict civill punishment for the violation of them, and so as much as in them lyeth, they endeavour to break both these staves *of the Prophet, they deserve the* smartest stroak *from both.*

With these Hereticks I enter into Lists in the ensuing Tractate, and without any flourish of Rhetorick at all fall upon them with Logicall and Theologicall weapons, weilded after a Scholasticall manner; for it is most true which Papirius Cursor *sometimes spake in the head of his Troops, advancing on in their march against the Army of the* Samnites, *more glorious in shew then formidable, as consisting of men more sumptuously then strongly armed, encouraging his Souldiers after this manner: Feare not this* Pageant *rather then* Army; *their large feathers and embroydered scarfes give no wounds; their rich belts, and painted targets, and thin gilt breastplates will not endure the push of the Roman pike. It is not beauty and gorgerous apparell, but strength, and valour, and* Armour of proof *that makes a Warriour. And therefore that brave Commander of the Trojans,* Hector, *deservedly checkt his brother* Paris, *a Paragon of beauty, and an excellent* Carpet Knight, *in the flower of his age, for undertaking a single combat with* Menelaus, *saying,*

* Οὐκ ἂν τοι χραίσμῃ κίθαρις, τάτε δῶρ' Ἀφροδίτης,
Ἥτε κόμη, τό, τε εἶδος, ὅτ' ἐν κονίῃσι μιγείης,

Pickt phrases and Witty conceits and ornaments of Rhetorick doe well in Panegyricks, and Paraneticks, but they are of little or no use in Polemicks, in which thus Ennius *informs us,* Vi geritur res: Spernitur orator bonus, horridus miles amatur.

But why doe I trouble my selfe with these new upstart Sectaries? There is a learned and reverend Assembly of Divines attending on you, who will take care nequid Ecclesia detrimenti capiat. *Who prest me for this service? My Answer hereunto is as ready as true, That though I were not pressed, yet I was challenged to it. And if I had declined this Combat, as others did, the Adversary would have grown most insolent, and all the City and Borough rung of their vaunting brags and confidence in their cause, and our diffidence in ours; therefore I gave them a meeting at the time and place appointed. And though I were but one, and they many, yet they were not able to* withstand πάντα νικῶσαν τὴν ἀλήθειαν, *the irresistible and* all-conquering force of truth: *neither did they after that send*

Liv.dec.1.l.10. *Papirius cum crista tas Samnitum galeas cæteroſq; insignium armorum apparatus vidisset, multa de præsenti hostium vana magis specie quam efficaci ad eventum disseruit: non enim cristas vulnera facere, & pict a & aurata scuta transire Romanum pilum, & candorem tunicarum fulgentemq; aciem ubi res ferro geratur, cruentari.*

* Homer. Il.

Theod.hist.l.1. Gast. de Anab. l.1. *Quotiescunque sive publice, sive privatim congredierentur cũ Anabaptistis, semper victrix abibat veritas quæ à nobis stat.*

See *Roma ruens.*

send any more challenges. And I had then pursued the combate with my pen, had not the more necessary functions of my Pastorall charge hindered me. But now being discharged against my will, of preaching at my Cures, and having lately published an Answer to a Popish Challenge: I could not think of any fitter employment for the present, then to perfect the notes taken long since in that Disputation, and to supply whatsoever might seem lacking to the fuller confutation of those erroneous tenets, and to commend both to the publike view, that the Antidote might be there ready, where the infection first brake out. *As* Solinus *writeth, that in* Sardinia *where there is a venemous Serpent called* Solifuga, *(whose biting is present death) there is also at hand a Fountain, in which they who wash themselves after they are bit, are presently cured. This venemous Serpent (verè* Solifuga) *flying from, and shunning the light of Gods Word, is the Anabaptist, who in these later times first shewed his shining head, and speckled skin, and thrust out his sting neer the place of my residence, for more then twenty yeers: And if these Disputations and Writings of mine may prove like the Waters of the Fountain in* Sardinia, *soveraign against the sting and teeth of this Serpent, I shall account my pains well spent; and whilst I endeavour to free others from spirituall thraldome, forget the tediousnesse of my corporall, and* possesse my soul in patience, *till God shall send deliverance; to whose gracious direction, and powerfull protection I commend you, beseeching God to crown your sincere intentions, and religious endeavours, for the Reformation of Church and State, with such successe, that this your meeting may be like to that in the 25. year of* Edw. 3. *which is known to posterity by the name of* Benedictum Parliamentum, *the blessed Parliament.*

Solin. polyhist. cap. 9. *Fons est in Sardinia qui contra venenum solifugæ (est enim animantis ictus morsus mortifer) è summo omnium opifice in remedium conditus est; ubi oritur malum, ibi quoque invenitur prôptu remedium.* Petron. Arbit. *Unde datum est vulnus, contigit inde salus.*

From Prison in the Lo: *Peters* house in Aldersgate-street, *Jan:* 10. 1644.

Yours in the Lord Jesus,

DAN. FEATLEY.

To my Reverend and much esteemed Friend,

Mr JOHN DOWNAM.

Worthy Sir,

Have now finished my Polemicall Tractate against the Anabaptists; which had *slept* securely by me *in a whole skin* of Parchment, had not the clamours of the Adversaries awaked it, who cry down Pædobaptisme, and cry up Anabaptisme, not onely in the Pulpit, but also from the * Presse, to the great offence of godly minds, and the scandall of the Church.

* See *A. Barber* his Treatise of Dipping *Fr. Cornewell* his Pamphlet, entituled, *The Commission of King Iesus*: *A. R.* his Libell, called *The Vanity of childish Baptisme*: *Ch. Blockwood, The storming of Antichrist*, and *The Confession of the Anabaptists*, printed at London, 1644.

You will peradventure return me an answer in the words of the Poet, *Ole quid ad te?* What doth this concern me, whose Restraint is a necessary *Supersedeas* from proceeding against these presumptuous and daring Sectaries? And the unfurnishing me of all Books, and help of mine own Notes and Collections (lately taken from me) furnisheth me with too just an excuse for not writing. I confesse to my grief it doth, but what will you have me doe? *Situ & otio torpescere?* Such a rest would be most restlesse and tedious; The lesse I doe, the more I must needs suffer; and the more I do, the lesse I suffer. And beleeve me, Sir, it is not an ambition to be seen in the *Presse*, but a desire for the time to forget my unsufferable *pressures*, which hath now set me on work. As when we have the world at will, and can give our Mind her vagaries at pleasure, to fix our thoughts on any certain subject, is a kind of *incarceration of the spirit*; so when our Estate is *sequestred*, and our person *confined*, and no theame is given us daily to enlarge upon, but the valuing of our unvaluable losses, and the present supplying of our importunate wants, to divert our minds from commenting upon our deplorate estate, and forcibly confining our meditations to a more pleasant subject, is a great ease and kind of liberty to immured thoughts.

But this is not all, for as S. *Jerome* thought, whereſoever he was, whatſoever he did, he heard the ſound of the laſt Trumpet, and the ſummons of the Archangel, *Surgite mortui, & venite ad judicium:* So me thinks whereſoever I am, and whatſoever my buſineſſe is, I hear that *Væ* of the Apoſtle, *Woe be unto me if I preach not the Goſpel:* And preach the Goſpel I can now no otherwiſe then from the Preſſe, for both my Pulpits are taken from me, and poſſeſt by others, and I cannot obtain (though by my ſelf and friends I earneſtly ſought it) that liberty which S. *Paul* enjoyed when he was impriſoned at *Rome*, to preach the Goſpel to my fellow priſoners. Now therefore ſith I cannot *lingua*, I muſt be content as I am able *evangelizare calamo*, to preach with my Pen; which I can hardly dip into any other liquor, then the juice of Gall, in regard of the malignity of the times, and the inſolencies of the enemies of the truth. As Adders, Efts, and other venemous ſerpents breed in old *broken wals:* ſo all ſorts of Hereticks and Schiſmaticks breed and are exceedingly multiplyed by reaſon of the *ruptures in State*, and *diſtraction* of the time. Among all theſe the Papiſts and the Anabaptiſts are moſt dangerous and peſtilent enemies, the one to the Church, the other to the State; Theſe above all others having beſtirred themſelves ſince *the Waters were troubled*; and they boaſt in ſecret of their great *draughts of fiſh*, the Papiſts of 20000. Proſelytes, the Anabaptiſts of 47. Churches. *Si natura negat, facit indignatio verſum.*

See *Roma ruens* printed by *Wl. Bourne* at the old Exchange.

As well indignation as zeal hath ſtirred up my drooping ſpirit, and encouraged me, though (as I ſaid before) unarmed, to fal upon both; the former, in my anſwer to a Popiſh Challenge; the later, in this my *Catabaptiſtarum Catacriſis*. *Jerom* comforting a young Hermite, bade him look up to heaven, *& Paradiſũ mente deambulare*, aſſuring him that ſo long as he had Paradiſe in his mind, and heaven in his thoughts, *tamdiu in eremo non eris*, ſo long he was not in the wilderneſſe. So verily it ſeems to me, ſo long as I can draw the ſword of the ſpirit, and purſue freely the enemies of the doctrine and diſcipline of the Church of *England*, and *beat them out of their trenches*, ſo long me thinks I am not in bonds. The Lord in mercy look upon the convulſions in the State, and diſtractions in the Church, and turn our *Baptiſme of blood into a Baptiſme of tears:* in which we may and ought all to be *Anabaptiſts*. This is the hearty wiſh of him, who loveth the Truth for it ſelfe, and you for the Truths ſake.

Dan: Featley.

The Preface to the Reader.

IN nova fert animus mutatas dicere formas Corpora. *I am to tell thee (Christian Reader) this New year of* new changes *never heard of in former ages, namely, of* Haras *turned into* Aras, *Stables into Temples, Stals into Quires, Shopboards into Communion Tables, Tubs into Pulpits, Aprons into* Linnen Ephods, *and Mechanicks of the lowest rank into* Priests of the high places. *Thou shalt hear in this Treatise not of* a line drawn after *Protogenes, nor of an* Iliad *after* Homer, *but of a* Metamorphosis *after* Ovid: *not made by* Poeticall license, *but by* Propheticall liberty: *not of men into beasts, but of S.* Pauls κακὰ θηρία, evill beasts, *shall I say, into* men? *nay into* men of God, *and Prophets of the new Law.*

Titus 1. 12.

If ever S. Jeroms *compluint were in season, it is now:* Physitians keep within the bounds of their science; Smiths meddle with the hammer and anvill; the Linnen Draper deals not in woollen cloth, nor the Woollen Draper in linnen; the Carpenter takes not the Joyners work out of his hand, nor the Joyner the Carpenters; the Shoomaker goes not beyond his last, nor the Taylor beyond his measure; only the trade of Expounding Scripture is a mystery which every Artizan arrogateth to himself. *The Physitian here will be* prescribing *receipts, the Lawyer will be* demurring *upon* dubia Evangelica, *and every handy-crafts man will be* handling the pure *Word of God with* impure *and unwashed hands. This* the pratling huswife, *this* the old dotard, *this* the wrangling sophister, *in a word, this* men of all professions, & men of no profession, take upon thē to have skill in, readily teaching that they never learn'd, & abundantly pouring out that wch was never infused into them.

Ep. ad Paulin. *Quod medicorum est promittunt medici, tractant fabrilia fabri: sola Scripturarum ars est quam sibe passim omnes vendicant; hanc garrula anus, hanc delirus senex, hanc sophista verbosus, hanc universi præsumunt, docent priusquam discunt.*

The Apostle comparing the dignity of the Ministeriall function with the indignity and insufficiency of most mens gifts for it, crys out, Who is sufficient for these things? *But if we consider mens opinions of their own gifts, and their practise at this day, we may say,* Who is not sufficient for these things? *Not the meanest Artizan, not the illiterate st Day-labourer, but holds himself sufficient to be a* Master-builder, *in Christs Church. When the Jesuite heretofore* cast this in our dish, *we*

Bern. in Cant. *Tantæ charitatis sunt per quos nobis fluenta cœlestia emanant, ut antea effundere quam infundi velint, loqui quàm audire paratiores, prompti docere quod non dedicerunt.* 2 Cor. 2. 16. Bellar. l. 2. de verb. Dei, c. 15. *Quid obsecro nunc diceret Basilius, si Pharmacopolas, sutores, cæteroſque opifices etiam à pulpitis sacra eloquia tractare apud Lutheranos & Calvinistas videret?*

always flung it back into his face, *with a confident denyall, answering him in the Words of the Archangel,* Iude 9. The Lord rebuke thee, thou false tongue: *But now those whose Religion, if they have any, is a negative one, and stands in a meer opposition to Popery, notwithstanding herein* strengthen the Papists hands *against us, and puts us to that miserable Apology of the Poet,*

——Pudet hæc opprobria nobis,
Et dici potuisse, & non potuisse refelli.

It is a thousand pities, that not in the dawning of the day *from the night of Popery, and first* glimmering of the light *of Reformation, as in* Luthers *first standing up for the Truth; but now in the* noone *tide of the* Gospel, *such* owles *and* bats *should flie abroad every where, and* flutter *in our Churches, and* sile *upon our* Fonts, Pulpits, *and* Communion Tables, *and not either be caught, and confined to their nests in* barns, *or* rotten trees, *or put in* Cages *fit for such* night-birds. *I wonder that our doors, posts, and walls* sweat *not, upon which such Notes as these have been of late affixed,* On such a day such a Brewers Clerk Exerciseth, Such a Taylor expoundeth, Such a Waterman Teacheth. *If we have* [a] Crow-Poets, *and* Pye-Poetesses; *if* Turners *turn* Bezaliels, *and* Aholiabs, *to mend the* polished works of the Temple; *if* Cooks, *with* Demosthenes, *(deservedly reproved by* [b] *S.* Basil) *instead of* mincing *of their* meat *fall upon* dividing *of the* Word; *if Taylors leap up from the Shop-board to the Pulpit, and* patch *up Sermons out of stoln* shreds; *if not only of the* lowest of the people, *as in* Jeroboams time, Priests are consecrated to the most high God; *but if like as* Novatus consecrated himself a Bishop, *so these ordain themselves Priests and Deacons; if they enter not into the Church, but* break into it; *if they* take not holy Orders, *but* snatch them *to themselves: do we marvell to see such confusion in the Church as there is? As Christ sometimes spake,* Si lumen tenebræ, quantæ tenebræ? If the light that is in thee be darkness, how great is that darkness? *So may we truly say, If in Order it self there be Confusion, how great is the confusion? What are all the Prophets become* mad, *that the* asses mouth must needs be opened *by miracle to reprove them? Though some would be content to have it thought so, and we must not refuse to* wear our Masters cognizance, *who was said by some of his kindred to be* besides himself: *yet we must tell them the case is far different; for there the Asse saw the Angel in his way, but here the Angels see the Asses*

in

See *Sleid. Com.* lib. 5.

[a] Pers. prol. Sat. 1. *Corvos Poetas & Poetridas / picas.*

[b] Theod. hist. l. 4. c. 17. ἐθεασάμεθα Δημοσθένην ἀρράμματον, Σοφοκλῆ τῇ ζυμῇ καρτερίας ὁρμίζοντα, &c.

Mat. 6. 23.

2 Pet. 2. 16.

Mar. 3. 21.

Numb. 16. 23.

in their places; there the Asse spake once, because he was twice struck, but here the Asses speak often, because they are not so much as once struck for their presumption. Now if any man desires to know from whence this Clergy of Laicks *come, that he may not think that these* Russet Rabbies, *and* Mechanick Enthusiasts, *and* profound Watermen, *and* sublime Coachmen, *and* illuminated Tradesmen *of almost all sorts are dropt from the clouds: Let him peruse the Catalogues of Hereticks written by* Alfonsus à Castro, Pontanus, Slussenburgius, *and* Ambrosius de Rusconibus, *together with the History of* Sleiden, Bullenger, *and* Gabriel Abres, *& others, and he shall find that they all* proceeded Doctors *out of the School of one* Stock * the Anab. *Of whom we may say, as* Irenæus *sometime spake of the Heretick* Ebion, *the Father of the Ebionites,* His name in the Hebrew signifyeth silly, *or* simple, and such God wot was he: *So we may say, the* name of the father of the Anabaptists signifieth *in English* a senseless piece of wood, *or* block, *and* a very blockhead was he: *yet out of this block were cut those* chips *that kindled such a fire in* Germany, Halsatia, *and* Suevia, *that could not be fully quenched, no not with the bloud of* 150000. *of them killed in war, or put to death in severall places by the Magistrates.*

This fire in the reigns of Q. Elizabeth, *and K.* James, *and our gracious Soveraign, till now, was covered in* England *under the ashes; or if it brake out at any time, by the care of the Ecclesiasticall and Civill Magistrates it was soon put out. But of late, since the unhappy distractions which our sins have brought upon us, the Temporall Sword being other ways employed, and the* Spirituall locked up fast in the scabberd, *this Sect, among others, hath so far presumed upon the patience of the State, that it hath held weekly Conventicles, re-baptized hundreds of men and women together in the twilight in Rivelets, and some arms of the Thames, and elsewhere, dipping them over head and ears. It hath printed divers Pamphlets in defence of their Heresie, yea and challenged some of our Preachers to disputation. Now although my bent hath been always hitherto against the most dangerous enemy of our Church and State, the Iesuite, to extinguish such* balls *of* wild-fire *as they have cast in the* bosome of our Church, *yet seeing this* strange fire *kindled in the neighbouring parishes, and many* Nadabs *and* Abihu's *offering it on* Gods Altar, *I thought it my duty to cast the waters of* Siloam *upon it, to extinguish it.*

Thine in the Lord Jesus, *D.F.*

Cal. Ian. 1645. Prisoner in *Peter-house.*

* Iohan. Gast. de exord. Anab. p. 35. *Anabaptistæ sumunt sibi omnes prædicandi officium, atque de aliis qui legitime à Christianis Ecclesiis inaucto-rati sunt scisci-tantur, Quis te elegit? cum istē ne à sua quidē Caco-Ecclesia mittantur.*

See the Hist. of the Anab. printed at London, 1641.

Et Joh. Gast. l. de exord. Anab. p. 247. *Ego vidi Nicol. Stock qui primus in Germ. videtur sparsisse venenum illud impiorum dogmatum. Hunc audierunt Monetarius & Phiferus, quibus velut emissariis usus totam perturbavit Germ.* Pont. Cata. hær. *Commota seditione rustica per German. Alsat. & Sueviam ad* 150000. *fuerunt trucidati.*

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A true Relation of what passed at a meeting in *Southwark*, betweene D. *Featly*, and a company of ANABAPTISTS, *October* 17. 1642.

AFter the company were placed, and Dr. *Featly* had made a short ejaculatory Prayer to God, to give a blessing to the meeting, a Scotchman began thus:

Scotch-man. *Master Doctor, we come to dispute with you at this time, not for contention sake, but to receive satisfaction: We hold that the Baptisme of Infants cannot be proved lawfull by the testimony of Scripture, or by Apostolicall tradition; if you therefore can prove the same either way, we shall willingly submit unto you.*

D. *Featly.* Are you then Anabaptists? I am deceived in my expectation, I thought that the end of this meeting had been to have reasoned with you about other matters, and that my task would have been to have justified our Cōmunion-Book, & the lawfulnes & necessity of coming to the Church, which I am ready to doe. Anabaptisme (which I perceive is the point you hold) is an heresie long since condemned both by the Greeke and Latine Church, and I could have wished also that you had brought Scholars with you, who knew how to dispute, which I conceive you doe not, so farre as I guesse by your habit, and am informed concerning your professions: for there are but two ways of disputing,

First, by Authority, Secondly, by Reason.

First, by Authority, if you will dispute in Divinity, you must be able to produce the Scriptures in the Originall Languages.

For no Translation is simply Authenticall, or the undoubted word of God.

In the undoubted word of God there can be no Error.

But in Translations there may be, and are errors.

The Bible Translated therefore is not the undoubted Word of God, but so farre onely as it agreeth with the Originall, which (as I am informed) none of you understand.

Secondly, if you dispute by Reason, you must conclude syllogistically in mood and figure, which I take to be out of your element. However, sith you have so earnestly desired this meeting, and have propounded a Question to me I little expected: before I answer yours, I will propound a question or two to you concerning the blessed Trinity, that I may know whether you are well instructed in the principles of Catechism, who yet are so well conceited of your selves, that you take upon you to teach others.

Scotchman. *This, Mr Doctor, is* nihil ad Rhombum, *We would know of you whether the Baptisme of children can be proved lawfull (as we said before) as it is practised among you.*

D. *Featly. Section* 1. Two questions of the Trinity propounded.

Whereas you say this my Question is not *ad Rhombum*, you mistake the matter: For it is *ad Rhombum*, if you know what the phrase meaneth. Is not the forme of Baptisme this, *I Baptize thee in the name of the Father, the Son, and the Holy Ghost?* Therefore my Questions concerning the Trinity appertaine to the Doctrine of Baptisme. Before therefore I answer you concerning the persons fit to be baptized, whether men and women onely in riper years, or children also: to try your skill, I will propound an argument to each of you out of Scripture, concerning the blessed Trinity.

And first (turning to the Scotch-man)

Doe you beleeve, saith he, that each of the three Persons is God? how then doth Christ, *Joh.* 17. 3. say, that the Father is the *onely* true God?

2. After turning to the other,

Doe you beleeve that the Holy Ghost proceeds from the Father and the Son? if you doe so, how then doe you answer the words of our Saviour, *Joh.* 15. 26. *The Spirit which proceeds from the Father*? there is no mention at all of proceeding from the Sonne, but the Father onely. To the latter of these *Quæries* nothing was answered, by either of them; to the former they both answered. First, the Scotch-man.

Scotch-man. *We never intend to deny that every Person in Trinity is God, for the Text you alledge, it proves not what you bring it for.*

Here the Text being read, the Scotch-man answered, *Christ opposeth his Father, as the true God, to all false Gods.*

I doe not urge the word *true*, for that indeed is spoken in oppo-

oppoſition to falſe gods, but the word *onely*, and thus I frame the argument. D. *Featly.*

If God the Father be the *onely* true God, then the Holy Ghoſt is not God.

But God the Father is the onely true God;

Ergo, the Holy Ghoſt is not God.

The Father is ſaid to be the onely God in reſpect of Eſſence.

This anſwer contains in it Blaſphemy: for if the Father be the onely true God, in reſpect of Eſſence; then is not the Son or the holy Ghoſt God in reſpect of Eſſence, but that is falſe and blaſphemous, for then the three Perſons ſhould not be one God in Eſſence, or in reſpect of Eſſence. Scotch-man.

Here the Scotch-mans anſwer being exploded, he wrote ſomething, and gave it ſome there preſent, and in the meane while one Maſter *Cuſin* interpoſing, ſaid, D. *Featly.* The venturous Scotch-man was ſo ſtunnied with this blow, that he gave in, and ſpake no more for a good ſpace.

I come not here to diſpute, but to receive ſatisfaction of ſome doubts, which if you can reſolve me in I ſhall ſubmit. Now for the place you alledge out of Saint John, *I conceive it may be thus anſwered: Chriſt ſpake this as Man, and his meaning is, that his Father is onely God, and no creature is ſo.* *Cuſin.*

It is very true, that *onely* excludes all creatures; but whereas you ſay that theſe words are ſpoken by Chriſt, as Man onely, it cannot ſtand with the Text; for it is added, *and whom thou haſt ſent, Jeſus Chriſt.* Chriſt ſaith it is life eternall to know the Father to be the onely true God, and whom he hath ſent, Jeſus Chriſt; but it is not life eternall to know Chriſt onely as Man, but as true God and Man, and ſo a perfect Mediatour: neither is Chriſt ſaid onely the Sonne of God, in reſpect of his temporall generation, as Man; but alſo in reſpect of his eternall generation, as he is the ſecond Perſon in Trinity; this Anſwer therefore of yours is not ſufficient nor pertinent. D. *Featly.*

Maſter Doctor, the company is not ſatisfied with their Anſwers, I pray, reſolve the doubt your ſelfe. Sir *John Lenthall.*

I will as ſoone as they have propounded their objections; for I moved theſe Queſtions onely to make it appeare to the Auditours, how unfit theſe men are to take upon them the office of Teachers, who are ſo imperfect in the Fundamentall points of Catechiſme. Now let them propound what Queſtions they pleaſe. See the ſolution of theſe doubts, in the additions to the conference.

Cusin. This *Cusin* is said to be one of the first that subscribed the Anabaptists confession printed 1644. *London.*

What is the nature of a visible Church? what is the matter and forme of it? or what is the visible Church of Christ made up of, by authority of the Scriptures?

D. *Featly.* Your Question is, *Quid constituit visibilem Ecclesiam?* What makes a visible Church?

Cusin. *Yes.*

D. *Featly.* I answer, according to the Scriptures, and the joint consent of all Protestant Churches in the world, French, Dutch, &c. in the Harmony of Confessions, that the sincere preaching of the Word, and the due administration of the Sacraments, constitutes or makes a true visible Church. The Papists make many notes of the Church, as Antiquity, Universality, Succession, Miracles, and divers other: but the Reformed Churches make but two onely, namely, those above mentioned.

Section 2. Of the definition of a true Church.

Cusin. *What is a true particular visible Church?*

D. *Featly.* A particular company of men, professing the Christian faith, knowne by the two marks above mentioned, the sincere preaching of the Word, and the due administration of the Sacraments.

Cusin. *Is the Church of England such a Church?*

D. *Featly.* It is so.

Cusin. *How prove you that?*

D. *Featly.* First, I answer, I need not to prove it, but you are to disprove it. For as *Hooker* teacheth, in his Ecclesiasticall Politie, They who are in possession are not bound to prove the right, but they who goe about to thrust them out are to disprove their right, and bring a better title for themselves.

Secondly, yet to give you further satisfaction, thus I prove the Church of *England* to be such a Church.

Section 3. That the Church of *England* is a true Church.

Every Church in which the Word of God is sincerely preached, and the Sacraments lawfully and rightly administred, is such a Church.

But in the Church of *England* the Word is sincerely preached, and the Sacraments lawfully administred.

Ergo, The Church of *England* is such a Church.

Cusin. *I deny that in the Church of* England *the Word is sincerely preached, or the Sacraments rightly administred.*

D. *Featly.* I have here two things to prove.

1. That the doctrine of the Church of *England* is agreeable to Gods Word.

2. The

2. The Sacraments are rightly administred in it.

First, the doctrine of the Church of *England* is contained in the 39. Articles.

Secondly, the due administration of the Sacraments in the Communion-booke. But both the one and the other are agreeable to Gods Word.

Ergo, The preaching of the Word and administration of the Sacraments in the Church of *England* are agreeable to Gods Word.

I deny that the 39. Articles and the Booke of Common-Prayer are agreeable to Gods Word. *Cufin.*

1. I will prove that the Booke of Articles is agreeable to Gods Word. D. *Featly.*

In the Booke of Articles; the first which concerneth the blessed Trinity, the 2, 3, 4. which concerne the Incarnation of Christ Jesus, his Death and Resurrection; the 5. which concerneth the Holy Ghost, the 6. the perfection of Scriptures, and the 18. following, which impugne Popery, are agreeable to Gods Word; and you cannot name any one of the rest which is not agreeable; therefore they are all agreeable. If you know any one that is not agreeable, instance in it, and I will presently shew how it is agreeable to Scripture.

For the 39 Articles I know not what they are, I never saw them that I remember. *Cufin.*

Then for ought you know they are all conformable to Scripture, at least you can except against none of them. Now for the Booke of Common-Prayer, it consists partly of Psalmes, Epistles, and Gospels, partly of Prayers, and the forme and manner of administration of the Sacraments. But the former are taken out of Scripture, the latter are agreeable to it. What doe you except against it? D. *Featly.*

I except against your administration of Baptisme, it is not rightly administred in your Church; for you baptize children, and that is not agreeable to Gods Word: If you say it is, how doe you prove it by Scriptures? *Cufin.*

This *D.F.* undertook to prove out of Scripture, but before he alledged any text of Scripture for it, another Anabaptist interposed.

Anabaptist. *Section* 4. That the Magistrate may compell men to come to Church, and serve God there according to his Word. D. *Featly.*

You say your Church is a true Church; that cannot be: for the true Church compels none to come to Church, or punishes him for his conscience, as the Church of England *doth.*

Josiah was supreame Governour of the true Church in Judah and Israel, but *Josiah* compelled all Israel to come to the house of God and worship there, 2 *Chron.* 34. 33. So *Josiah tooke away all the abominations out of all the Countries that appertained to the children of Israel, and compelled all that were found in Israel to serve the Lord their God.*

Ergo, Men may be compelled by the civill Magistrate to the true worship of God.

Anabaptist. Josiah *compelled them to come to* Jerusalem; *but that Law is not now in force.*

D. *Featly.* There is a threefold law of God delivered by *Moses.*

1. Ceremoniall. 2. Judiciall. and 3. Morall. The ceremoniall and judiciall are not now in force; but the morall is; and *Josiah* did this by the command of the morall law. For the Text saith not that he compelled them to come to *Jerusalem*; *but, to serve the Lord their God*, which is a duty required by the morall law, and the law of nature. For though the place of Gods Service and the manner be changed, yet the substantiall worship of God still remaines, and Princes are now as much bound to compell their subjects to the true worship of God, as *Josiah* was. And moreover it is to be noted, that *Josiah* did this by vertue of a Covenant, which he made before the Lord, *to walke after the Lord, and keepe his Commandements, with all his heart and all his soule*, 2 *Chron.* 34.31. And the Spirit of God sendeth this testimony after him, 2 *Kings* 23. 15. *Like unto him there was no King before him, that turned to the Lord with all his heart, and with all his soule, and with all his might, according to the law of Moses*; which words have an apparent reference to that first and great commandement, *Deut.* 6. 5. *Thou shalt love the Lord thy God with all thy heart, and with all thy soule, and with all thy might*, which law is morall and perpetuall, as all grant.

Here this third Anabaptist was blank't, and, to save his credit, starts up another doubt. Anabaptist. *Prove that any ought to be compelled by the Gospell.*

That which *Josiah* did agreeably to the morall law, bindeth us under the Gospell; for Christ in the Gospell both repeateth and confirmeth this Commandement of *loving the Lord with all*

our

our heart, and all our soule, calling it the first and great Commandement, *Mat.* 22. 37, 38. Therefore our Princes are as much bound, as *Josiah* was, to compell their subjects to serve the true God. Yet farther, to give you satisfaction, I will prove that it is agreeable to the new law to compell men to come to Church, and heare Gods Word and receive the Sacraments, for this Christ teacheth in the Parable recorded by Saint *Luke*, c. 14. 23. *Of a King who made a great Supper, and bade many guests, and when they made excuses, he said to his servant, Go to the high ways, and hedges, and compell them to come in, that my house may be full.*

To this nothing being answered, Doctor *Featly* proceeded in his Argument. Besides this command in the Parable, thus I prove that you ought to come to our Churches; the Apostle commandeth, *Rom.* 13.1. *Let every soule be subject to the higher powers*, and *Heb.* 13. 17. *Obey them that have the oversight of you, and submit your selves, for they watch for your soules, &c.* To which if we adde those places in 1 *Tim.* 2. 2. and 1 *Pet.* 2. 13, 14. an undeniable Argument may be framed, to convince your conscience, after this manner.

All lawfull Superiours, either temporall or spirituall, commanding lawfull things, are to be obeyed.

But your lawfull Superiours in Church and Common-wealth, require you to come to our Church, which I proved to be a true Church of Christ.

Ergo, you ought to obey them, and you sinne against God by your disobedience to lawfull Authority, if you come not.

The Word of God doth not command us to come to your Steeple-houses, *the King hath nothing to do to command us in that kind.* Anabaptist.

The King hath power to command you in all things that are lawfull, and not repugnant to Gods Word: (indeed if he should command any thing against Gods Word, you ought rather to obey God then man, by the example of the Apostles in the *Acts* 4. 19.) D. *Featly.*

But it is a thing lawfull and no way repugnant to Gods word, but most agreeable, to come to our *Steeple-houses*, (as you call them) where the servants of God assemble on the Lords day and other times, to worship *him in spirit and truth.*

Ergo, the King hath power to command you to come to our Church.

* Anabaptist. *The King makes an Idoll of the Church, where doth Christ command us to come to it?*

D. *Featly.* Where he commandeth us to heare the Word preached; for in our Church the Word of God is preached, and therefore there we ought to heare it.

Anabaptist. Here the Anabaptist yeildeth the buckler, *viz.* That the Magistrate ought to be obeyed when he commandeth men to heare Gods Word in the Church.

I am not so averse, but if one of our Society should preach in Olaves *or* Mary Overies *Church, I would heare him, I would come where the Church is gathered, for therein I obey Christ.*

D. *Featly.* Then you will heare none but one of your society, as if your society were the true Church, and none of the true Church but those of your society. I have proved already that we have a true Church among us, but you have none.

This was the plea of the old Donatists.

Section 5. That the Anabaptists have no Church.

For where there are no lawfull Pastors, nor Flocks, there is not a true Church.

Anabaptist. But amongst you there are not lawfull Pastors, nor Flocks.

D. *Featly.* *Ergo*, No true Church.

Anabaptist. *We have amongst us lawfull Pastors.*

D. *Featly.* There are no lawfull Pastors but those who are sent, *Rom.* 10. 15. *No man ought to assume unto himselfe that honour, but he that is called, as was Aaron*, Heb. 5. 4. *all Presbyters are to be made by imposition of hands*, 1 Tim. 4. 14. & 5. 22. 2 Tim. 1. 6.

But your Pastors have no sending, no calling, no imposition of hands on them.

Ergo, You have no lawfull Pastors.

Anabaptist. *None amongst us teach, but they have Ordination; for they are elected, examined, and proved.*

D. *Featly.* Have you no imposition of hands of the Presbyterie?

Anabaptist. *We are not bound to tell you; If you will come to our Church, you may see.*

Cusin. *I pray you* M. Doctor *come to the point: how prove you the Baptisme of children to be lawfull by the Word of God?*

D. *Featly.* It seems you will willingly fall upon no other point but this of Anabaptisme; which Heresie was condemned neare fifteen hundred yeares agoe. Here, after a long space, the Scotch-man puts in a word, saying,

Section 6. Of the Christening of children.

Not sixteen hundred years agoe.

If

If it were but a thousand, it is long enough, being condemned by the whole Christian Church, *Greeke* and *Latine*. D. *Featly.*

Sir, that is neither here nor there, you know what the woman of Samaria *said,* John 4. *Our Fathers worshipped in this Mountaine, and ye say that at* Jerusalem *is the place where men ought to worship; they continued in an error above* 2000 *years.* *Cusin.*

You are mistaken in your Chronologie, for there were not 2000 years between *Jacob* and *Christ*. But to let that your errour passe, the *Samaritans* indeed were in an errour a long time; but this is no errour, but a doctrine of truth, that children ought to be baptized. D. *Featly.*

There are three sorts of Arguments of great force with all understanding men; the first and chiefest from

1. Scripture.
2. From consent of the universall Church.
3. From evident reason.

I will prove all these for the baptisme of Children.

We desire to have it proved by Scripture. Scotchman.

Our proofs out of Scripture are of two sorts; some probable, some necessary. D. *Featly.*

First probable; as where it is said in the *Acts* 16. 33. That the *Apostle baptized the Gaoler with all that belonged to him,* and *Lydia and her household, Acts* 16. 15. and 1 *Cor.* 1. 16. that *he baptized the household of Stephanas*; and in a whole household in all probability there were some children.

I cannot tell that; let us heare your necessary proofes out of Gods Word. Scotch-man.

There is as good ground, reason, or warrant for the baptizing of children now, as there was of old for circumcising them. But children under the Old Testament were to be circumcised, many plaine places there are where that was commanded. D. *Featly.* Deut. 10. 16. Josh. 5. 2. &c

Ergo, now by the same warrant they are to be baptized.

We deny that there is the same warrant or ground now for the baptizing of children, that there was of old for the circumcising of them. For there is an expresse command for circumcising of children; but there is none for the baptizing of any but those who can heare the Word preached, Matth. 28. Goe teach and baptize. Scotch-man.

1. That which Circumcision was in the old law to the Jewes, D. *Featly.*

that is Baptisme now to us, the Sacrament of entrance into the Church; for so Saint *Augustine* and all sound Divines hold, that our Sacrament of Baptisme answereth theirs of Circumcision, as the Sacrament of the Lords Supper doth their Paschall Lambe.

2. Circumcision was instituted, as appears, *Rom.* 4. 11. to be *a seale of the righteousnesse of faith.* But for the same end also was Baptisme instituted, to be a seale of the covenant of grace, and the free remission of our sinnes by faith. And though children in the old law before eight dayes had not actuall faith, nor could make profession thereof, yet they received the Sacrament thereof. Therefore by the same reason children under the Gospel, though they have not actuall faith, nor can make profession thereof, yet may and ought to receive the Sacrament of Baptisme, which is a seale of the Covenant of grace, and righteousnesse by faith.

To this Argument drawne from Analogie, the Anabaptists answered nothing at all.

Scotch-man

Children ought not to be Baptized, because there is no command for it.

D. *Featly.*

Marke, I pray, how uncertaine they are in their grounds; sometimes they say that children are not to be baptized, because they have not actuall faith, which I overthrew but even now; sometimes, because there is no commandement for it. Which as the future Arguments disprove, so see a punctuall refutation of this Answer, *Infra art.* 2. *ob.* 1.

Scotch-man.

Prove it by Scripture that they ought to be Baptized.

D. *Featly.*

So I will: first I will alleage you the Text of Scripture, and then frame my Argument from it; the place of Scripture is, *Joh.* 3. 5. *Verily, verily I say unto you,* **except a man be borne of water, and of the Spirit, he cannot enter into the Kingdome of God:* My Argument from this place for the baptizing of Infants is this:

* Although some of our latter Commentators of good note understand not this text of Baptisme, but of a spirituall Laver or grace of the Spirit, washing and cleansing the heart, as if Christ in this Text used the figure called ἑν διὰ δυοῖν, like to that, *Acts* 14. 13. and *Matth.* 3. 11. *Baptizabit vos spiritu sancto & igni:* Yet S. *Augustine* and the more ancient Expositors understand it of Baptisme, and we must not depart from the letter where it may stand; neither will this interpretation more conclude the absolute necessity of Baptisme to salvation, then those words of our Saviour, *Mark.* 16. 16. *He that believeth and is baptized, shall be saved*; all that can be inferred from both is, that Baptisme is the ordinary meanes of salvation, and that Baptisme is so farre necessary, as well *ratione præcepti* as *ratione medii*, no orthodox understanding Protestant ever denied, neither is there any reall controversie betweene the Protestants and Papist in this point; but only verball, as Doctor *Reynolds* excellently clearly proveth in his Lectures, *De censura Apocryphorum.*

If

If none can enter into the kingdome of God, but those that are borne of Water and the Spirit; that is, those that are baptized with Water, and regenerated by the Spirit; then is there a necessity of baptizing of Children, or else they cannot enter into the Kingdome of God, (that is, ordinarily) for we must not tie God to outward meanes.

But the former is true.

Ergo, the latter.

By this your reason, it would follow, that all that are Baptized are regenerated, and none regenerated but those who are baptized; what becomes then of those who die without Baptisme? Scotch-man.

I conceive the same of them as of those among the Jewes who died before they were Circumcised; wee leave them to the mercy of God, conceiving charitably of their salvation, because the children of the faithful are comprized in the Covenant, *Gen.* 17. 7. & *Act.* 2. 39. and the Apostle saith, *They are holy*, 1 *Cor.* 7. 14. All that I will conclude from this place, is, That no children enter into the Kingdome of Heaven by the ordinary way chalked out by Christ, but those who are Baptized; or, which comes all to one, that the Sacrament of Baptisme ought to be administred to Children, as the ordinary meanes of their salvation. D. *Featly.*

This Text speaks not of children, but of men; children are not men. *Cusin.*

You might as well and better say, that women are not men; and doe you thinke that women ought not to be Baptized? This Text speaks of children as well as those in riper years, male, or female; for, as the Apostle speaketh, *In Christ there is no difference of sex or age.* D. *Featly.*

All that are to enter into the Kingdome of God, ought to be borne of Water and the Spirit.

But children enter into the Kingdome of God as well as men of riper yeares. *Talium enim est regnum cœlorum*, Mat. 19. 14.

Ergo, children ought to be borne againe with water, &c.

How prove you that children enter into the kingdome of God? Anabaptist.

All those that are holy enter into the kingdome of God.

But the children of the faithfull are holy, 1 *Cor.* 7. 14. D. *Featly.*

Ergo, they enter into the kingdome of God.

The Apostle meaneth that such are not Bastards. Anabaptist.

At

See the refutation of this Answer in the censure of a Book intituled, *The vanity of Childrens Baptisme.* *Infra & article 2. arg. 8.*

At which the company laughing, as a ridiculous answer, as if all that were not Bastards were holy; or that no children could be holy in the Apostles sense who were base borne: Another Anabaptist came in and propounded a question concerning Lay-mens preaching.

D. *Featly.* Anabaptist. *I will prove unto you* M. Doctor, *that neither you, nor such men as you are ought to preach, but such only ought to performe that office of preaching, as are appointed by us.*

How prove you that?

Those who are ordained Ministers by ungodly men, ought not to Preach. But you and others as you are, be ordained by ungodly men.

Ergo, *you ought not to preach.*

D. *Featly.* I deny both your Propositions. First, because although we should suppose the Bishops who ordained Ministers, to be ungodly men, yet if they were themselves lawfully ordained, and had power of Imposition of hands, the Ministers ordained by them, may and ought to discharge their function. *Judas* the Apostle, and *Nicholas* the Deacon, were ungodly men; yet the Ministeriall acts they did, either in preaching the Word, or administring the Sacraments, were never accounted void. Secondly, I deny that our Bishops were ungodly men.

Anabaptist. *They that persecute good men are ungodly men.*

But all your Bishops persecute good men.

Ergo, *The Bishops are ungodly men.*

D. *Featly.* I answer: first, some of our Bishops never persecuted any man; as namely, the Arch-Bishop of *Armagh*, and Bishop *Potter*. Secondly, though some of our Bishops by their places, as they were High-Commissioners, punished some men by mulcts, imprisonments, or other censures; yet they persecuted no godly man, but executed justice upon Delinquents: namely, factious Schismaticks, that disobey the Kings Eccleasticall Lawes, and disturbe the peace of the Church.

Anabaptist. *Yea, but they are good men whom your Bishops persecute, and you cannot except the Bishop of* Armagh; *for when I was called in question before the High Commission, the Primate of* Ireland *sate there, and by silence gave consent.*

D. *Featly.* The Primate of *Ireland* was never a Judge in our High Commission

miſſion in *England*, as it is well knowne: ſometimes he might ſit with the reſt, but he had no power to give ſentence in the High Commiſſion in *England*; and if I might know truly for what cauſe you were brought into the High Commiſſion, I doubt not but to prove the ſentence given againſt you to be juſt; for you are one who come not to Church, nor will heare our Preachers, but onely ſome of your owne ſect, and thoſe no better then meere Laymen.

Anabaptiſt.

Wee doe not read of any ſuch diſtinction in the Word of God, as Lay-men and Clergy men, theſe are Popiſh diſtinctions; the word Lay is not in all the Scriptures.

Section 7. Of the diſtinction of the Clergy and Laicks.

No more is the word Trinity, nor Sacrament, nor many others read in the Scripture, yet the ſenſe of them is there, and ſo is the diſtinction of Clergy and Laity; for God commandeth that the people ſhould *learne the Law from the Prieſts mouth*; the Prieſts were no other then the Clergy, and the common people the Laity.

D. *Featly.* And that none may exerciſe the function of a Miniſter of the Goſpel, without a ſpeciall calling thereunto.

Their Prieſthood was not the ſame with yours.

Anabaptiſt.

It was the ſame for ſubſtance, but not for ceremony and manner of worſhip; their Prieſthood was typicall, ours Evangelicall; they by the figures of the ceremoniall law fore-ſhewed Chriſt to come, we preach that Chriſt is come.

D. *Featly.*

Can you prove any ſuch diſtinctions in the New Teſtament?

Anabaptiſt.

We can: for we read in the New Teſtament of Paſtours and flocks; they who feed with the Word, are the Clergy; and the flocks, who are fed, are the Laity. All are not Paſtours or Teachers, 1 *Cor.* 12. 29. *Are all Apoſtles? are all Prophets? are all Teachers?* That is, all are not ſo.

D. *Featly.*

Deacons preached, they were Lay-men, therefore may Lay-men preach; I inſtance in Steven, *&c.*

Anabaptiſt.

The Deacons were not meere Lay-men, but men full of the Holy Ghoſt, and of wiſdome, upon whom the Apoſtles laid their hands, *Act.* 6. 6. Prove that any Preached who had not impoſition of hands.

D. *Featly.*

Here that Anabaptiſt failing, *Cuſin* undertooke it, ſaying;

Cuſin.

In the 8. *of the* Acts *we read plainly, that, after that great perſecution of the Church, at* Jeruſalem, *they were all ſcattered abroad throughout the Regions of* Judea, *and* Samaria, *except the Apoſtles;*

and that they who were scattered abroad went every where, preached the Gospel; and that God gave a blessing to their preaching, it is plaine, Act. 11. 13. Againe, (*Peter* saith) 1 *Pet.* 4. 10. As every man hath received the spirit, even so minister the same one to another, as good Stewards of the manifold grace of Christ. *If God have given us a talent, it is our duty to improve it.*

D. *Featly.* They that were scattered and preached the Gospel, were such as the Apostles had laid hands on, & sent to preach, and among them *Philip* the Deacon there mentioned. For the Text of St *Peter*; he speaketh not there of publick preaching, and administring the Sacraments, which appertaineth onely to Pastors by their speciall function; but of edifying one another, and teaching and admonishing in private, according to the Precept of

1 Thess. 5. 11. St *Paul*, *Col.* 3. 16. *Let the Word of God dwell richly among you, in all Wisdome, teaching and admonishing one another:* this was no publick preaching, or expounding the Word, but godly conference in private houses with those whom they met, such as every godly Master of a family useth in his house, instructing his children & servants the best that he can, telling them their duty out of Gods Word. It is true, in time of persecution we read of one *Frumentius* a Lay-man, who in his travels converted some to the Christian Faith, confirming the truth of Christian Religion by Scriptures.

Cusin. *That is all we desire to doe, as* Frumentius *did.*

D. *Featly.* That was no Preaching publikely by vertue of a Pastorall function, or expounding Scriptures, but holy conference and exhortation; such as that of *Aquila* and *Priscilla*. And the Historian addeth, after the Church had notice how God blessed *Frumentius* his labours, in turning many Heathen to Christianity, the Bishops sent Ministers unto them, to confirme them and administer the Sacraments unto them; and himselfe also received holy Orders, to accomplish that worke which he had so happily begun.

Another Anabaptist. *The Scripture puts no difference betwixt publike and private; it is as lawfull to worship God in a private House, to Preach there, as in one of your* Steeple-Houses.

D. *Featly.* The Apostle puts a difference, 1 *Cor.* 11. 22. *What? Have you not houses to eat and drinke in? Or despise you the Church of God?*

The

The word in the Originall is Eccleſia, *not* Templum, *which never ſignifieth your* Steeple-houſe *in all the Scripture.* Anabaptiſt.

The word *Eccleſia* is taken diverſly in holy Scripture: ſometimes, D. *Featly.*

1. For a company of men, and that either of the wicked, as *Pſal.* 26. 5. *Odi Eccleſiam malignantium*;
   Or, of the godly, *Act.* 20. 28. & 11. 26. &c.
2. For the place of their publike meeting; and ſo the word *Eccleſia* is here taken.

If the people of God meet in a private place, is not that then the houſe of God? Anabaptiſt.

There is a publike houſe of God, that is, a place ſequeſtred from common uſe, and dedicated to Gods ſervice, and there is a private houſe of God, as we read, *Rom.* 16. 5. where ſome of the faithfull privately meet, and that alſo is called the Church; *Greet the Church in thine houſe*: and in ſuch private houſes it is lawfull to Preach in time of perſecution, but not now, when we have publike Churches for the ſervice of God, to which we may and ought to repaire, and in theſe Churches no Lay-man ought to Preach, nor at all exerciſe the Paſtorall function, either there or any where elſe. Which I prove by two reaſons eſpecially. D. *Featly.*

Firſt, none ought to take upon them the Office of a Paſtour, or Miniſter of the Word, who are not able to reprove and convince Hereticks, and all gain-ſayers: but your lay and unlettered men are not able to convince Hereticks, and ſtop the mouthes of gaine-ſayers, becauſe they can alledge no Scripture but that which is tranſlated into their mother-tongue, in which there may be and are ſome errours: for, though the Scriptures be the infallible Word of God, yet the Tranſlators were men ſubject to errour, and they ſometimes miſtooke. 1. *Reaſon.*

Will you ſay that thoſe learned men who tranſlated the Bible at Geneva *committed any errour in their Tranſlation?* Scotch-man.

I will; and for inſtance, *Luk.* 22. 25. in the *Geneva* Tranſlation printed 1569. we read, *the Kings of the Gentiles reigne over them, and they that beare rule over them are called gracious Lords:* whereas in the Originall it is *Euergetai*, that is, benefactors, or bountifull; yet this place hath been much urged againſt the titles of our Arch-Biſhops and Biſhops, as if Chriſt forbade any D. *Featly.* εὐεργέται.

Ministers of the Gospel to be called by the titles of *Lords or gracious*, whereas there is never a word in the Text that signifieth either *Lord* or *gracious*, neither doth Christ there speake onely to the Ministers of the Gospel, but to all Christians. Besides this, I could produce many other errours in that translation, which are corrected in the Kings translation.

The Anabaptists blasphemy against the Scripture.

Though wee cannot prove the letter to be well translated, that matters not much, for the letter of the Scripture is not Scripture.

That is blasphemy, I pray take notice of it, he denieth the letter of the Text to be Scripture.

D. *Featly.*

Anabaptist.

The letter of the Word of God is not Scripture, without the revelation of the Spirit of God; the Word revealed by the Spirit is Scripture.

D. *Featly.*

Very fine Doctrine; if God reveale not to us the meaning of the Scripture, is not the letter of the text Scripture? By this reason, the greatest part of the Revelation and other difficult texts of Scripture should not be Scripture, because God hath not revealed to us the meaning of them.

Here one that stood by demanded of the Anabaptist; How prove you the Bible to be Gods Word?

Anabaptist.

By experience. For, Whatsoever is written in the Word of God cometh to passe, concerning Christ and Antichrist; experience is the best Doctor that teacheth us.

D. *Featly.*

This reason alone will not prove the Bible to be Gods Word; for *Moses* saith, *If a false Prophet shall arise, and foretell any thing, and it come to passe*, Deut. 13. 2. *thou shalt not hearken to the words of that Prophet, for the Lord thy God proveth you*: it is true, that argument with others makes a good proofe.

Anabaptist.

There is no false Prophet in Scripture, the pen-men thereof were all true Prophets, and spake from the mouth of God.

D. *Featly.*

I grant you they did; yet by this argument alone, you cannot convince an Atheist, or a Mahumetan; for in *Mahomets Alcaron* it is said, that *Mahomet* was a true Prophet, and that the Angel spake to him from God; you see to what a miserable plunge you are put, if you have no more knowledge then meerly the translation of the English Bible.

Secondly, for the event of Propheſies you speake of, how prove you the event of them? For the events of the later Propheſies

pheſies are not ſet downe in Scripture; as namely of the deſtruction of the Temple, and the diſperſion of the Jewes into all Nations.

Travellers can teſtifie the truth of that. Beſides, ſome here, I doubt not, can Witneſſe. Anabaptiſt.

I beleeve it; but theſe travellers their report, and the teſtimony of thoſe witneſſes you ſpeake of, are no ground of our Chriſtian Faith; you ſee therefore that you are ſtill to ſeeke, and not able to convince any Jew, Pagan, or Mahumetan, out of your tranſlated Bible without other helpes of learning, which you want. D. *Featly.*

Secondly, I prove that none of your Lay-men, who have not received holy Orders, may take upon them the ſacred office of preaching the Word, and adminiſtring the Sacraments. The office of a Miniſter is a holy office, which none may meddle with but thoſe who have a lawfull calling thereunto. To which purpoſe I alledged divers texts out of the New Teſtament before: whereunto I will adde the fearefull judgements of God in the Old Teſtament, which fell upon Lay-men who medled with the Prieſts office. As firſt, the judgement that fell upon *Corah, Dathan,* and *Abiram,* Numb. 16. 3. *Ye take too much upon you ſeeing all the Congregation is holy, every one of them, and the Lord is amongſt them: Wherefore then lift ye up your ſelves above the Congregation of the Lord?* verſe 28. *And* Moſes *ſaid, if theſe men die the common death of all men, or if they be viſited after the viſitation of all men, the Lord hath not ſent me.* Verſ. 31. *And as ſoone as he had made an end of ſpeaking all theſe words, the ground clave aſunder that was under them,* verſ. 32. *And the earth opened her mouth, and ſwallowed them up with their families, and all the men that were with* Corah, *and all their goods.* Secondly, *Vzzah,* who put forth his hand to ſtay the Arke, 2 *Sam.* 6. 6, 7. *And when they came to* Nachons *threſhing floore,* Uzzah *put his hand to the Arke of God, and held it, for the Oxen did ſhake it,* verſ. 7. *And the Lord was very wroth with* Uzzah, *and God ſmote him in the ſame place for his fault, and there he died by the Arke of God.* Thirdly, upon *Vzziah,* who, for taking upon him to offer incenſe, which belonged to the Prieſts office, was ſtricken with a Leproſie that clave to him till his death, 2 *Chron.* 26. 18, 19, 20, 21. 2. *Reaſon.*

And they withstood Uzziah *the King, and said unto him, It pertaineth not to thee,* Uzziah, *to burne incense unto the Lord, but to the Priests, the sons of* Aaron, *that are consecrated for to offer incense: goe forth of the Sanctuary, for thou hast transgressed, and thou shalt have no honour of the Lord God. Then* Uzziah *was wroth, and had incense in his hand to burne it: and while he was wroth with the Priests, the Leprosie rose up in his fore-head, before the Priests, in the house of the Lord, besides the incense Altar. And when* Azariah *the chiefe Priest with all the Priests looked upon him, behold, he was Leprous in his fore-head, and they caused him hastily to depart thence, and he was even compelled to goe out, because the Lord had smitten him. And* Uzziah *the King was a Leper unto the day of his death, and dwelt as a Leper in a house apart, because he was cut off from the house of the Lord.* Fourthly, upon the husband-men, and heardsmen, that tooke upon them to Propheſie, *Zach.* 13. 4, 5, 6. *And in that day shall the Prophets be ashamed, every one of his vision, when he hath propheſied; then they shall weare a rough garment no more to deceive. But he shall say, I am no Prophet: I am a husband-man: for men taught me to be an heardsman from my youth up.* So you artificers may be ashamed of your propheſying, and say, *I am a tradesman; I am no Prophet; men taught me to exercise a handi-craft from my youth.* At this, one *Cusin* being very angry, said;

Cusin. Mr Doctor, *I am more lawfully called to preach the Word then you; and that I will prove by Scripture.*

D. *Featly.* You will have a hard taske of it; for neither my name, nor yours, are found in Scripture, neither is there any colour in all Gods Word for any Lay-mans preaching; much lesse such an illiterate artificer as you are.

Cusin. *Hee that is called by Saints to preach, is better called, then he that is called by ungodly men.*

* Such Saints as *John* of *Leydan* who had 15. Wifes; and *Cniperdoling*, who died like a beast. See *Sleidan, Com. li.* 10. M. *Morgan.* D. *Featly.* *Cusin.* * *But I am called by Saints.*

Ergo, *my calling is better then yours.*

"*You are like the Pharisees, who justifie your selves; What ar-*
"*rogancy and pride is it in you, to tearme your societies a company*
"*of Saints?*

Neither were you called by Saints, nor I by ungodly men.

I am called by those who live in no knowne sins.

But

But you are called by Bishops, who lived in knowne sins. M. R.
Ergo, *I am more lawfully called then you.*

" *Such a company of Saints as you are, two of your holy society* D. *Featly.*
" *were lately accused for a Rape.*

How can you know that none of your society live in knowne sins, who cannot say so of your selfe; much lesse of any of them? For I appeale to your owne conscience, whether you and they in your prayers to God doe not aske him forgiveneſſe as well for sins against conscience, as for sins of ignorance; as well for knowne as unknowne sins: besides, have you no idle thoughts, or fleshly lusts, or desires in you?

I doe not deny but I have. *Cusin.*
And doe you not know that these are sins? D. *Featly.*
I know they are. *Cusin.*
Then by your owne confession you live in knowne sins. D. *Featly.*
Though I know them, yet I doe not approve of them. *Cusin.*
And can you prove, that he who ordained me approved himselfe in any knowne sinne? He, who ordained me, was a learned, grave, and religious Bishop, who lived and died without spot or taint; and I cannot sufficiently admire your boldnesse, who charge him who ordained me with walking in knowne sins, and approving them, who knew not the man who he was: take heed of these slanders, the tongue that lyeth *slayeth the soule.* D. *Featly.*

Whosoever hee was, hee was but a particular man, and Christ gave the power of ordaining to his Church, not to any particular man. *Cusin.*

Though Christ hath given this power to the Church, yet some particular men in the Church ought to execute this power of Ordination. D. *Featly.* Here it grew late and the Conference brake off.

The issue of the conference was: first, the Knights, Ladies, and Gentlemen, gave the Doctor great thanks: secondly, three of the Anabaptists went away discontented, the fourth seemed in part satisfied, and desired a second meeting; but the next day, conferring with the rest of that Sect, he altered his resolution: and neither he, nor any of that Sect ever since that day troubled the Doctor, or any other Minister in the Borough with any second challenge.

FINIS.

Additions to the former Conference.

IN the Conference above mentioned, *D.F.* promised to prove the Baptisme of Children, 1. By Scripture. 2. By consent of the universall Church. And 3. By evident reason. And the Arguments drawne from the first head, he prosecuted, but was not permitted at that time to urge the Arguments drawne from the second and third heads: yet becaus they were desired by some persons of note, it was thought fit they should be added to the former.

D. *Featly.*

Next to the arguments drawne from expresse testimony of Scripture for the Baptisme of Children, we have a most forcible Argument drawne from the consent of the universall Church, testified by their constant practice of admitting Children to Baptisme, even from the Apostles dayes unto this present. This argument, if it be well weighed, is of very great moment, and may convince the conscience of any ingenuous Christian. For no Christian doubteth, but that the Apostles were inspired by the Holy Ghost, and Christ promised his Spirit to lead his Church into all truth; which promise he hath hitherto made good in such sort, that it cannot be proved that ever the whole Church of Christ universally erred; it is true, particular Churches have erred, and may erre, and generall Councels, which the Schooles tearme the representative Church, are subject to errour, and have sometimes decreed heresie and falshood for truth; but the formall Church as they speake, that is, all the Assemblies of Christians in the world cannot be impeached with errour at any time: whence I thus frame my argument.

The consent of the Catholike Christian Church for the baptisme of infants.

That which the Apostles in their days began, and the whole Christian Church scattered over the face of the whole earth, hath continued in all ages, and all countries where Christianity hath been, and is professed, cannot be an erroneous practice.

But the Catholicke Christian Church, in all places and ages, even from the Apostles times, hath admitted the children of faithfull parents to holy Baptisme.

Ergo, the practise of Christening Children cannot be erroneous or unwarrantable, as the Anabaptists teach.

The

The major or first Proposition is already sufficiently proved; the minor or second Proposition is proved by the testimony of *Origen* for the Greeke Church, and St *Austine* for the Latine, and the Ecclesiasticall stories in all ages. *Origen*, in his Commentary upon the sixt Chapter of S. *Paul* to the *Romans*, having alledged the words of the Prophet *David*, Psal. 51. 5. *I was borne in iniquity, and in sin hath my mother conceived me*; addeth, *Propter hoc Ecclesia ab Apostolis traditionem accepit parvulis dare baptismum: (for this reason*, namely, because all are conceived in sinne) *the Church hath received a tradition from the Apostles to administer baptisme to little infants.* And S. *Augustine*, l. 10. de genesi ad literam, c. 23. *Consuetudo matris Ecclesiæ in baptizandis parvulis non spernenda est, nec omnino credenda esset nisi Apostolica esset traditio; The custome of our mother the Church, in baptizing infants, is no way to be sleighted or rejected; neither were at it all to be beleeved if it were not an Apostolicall tradition.* As for the continuance of it, the history of all ages of the Church confirmes it; neither can there be brought an instance in any Christian Church in the world that denied Baptisme to Children, till this Sect arose in *Germany*, since the reformation began there, in the days of *Henry* the eight.

After the testimonies of Scriptures, and the practice of the Catholike Church, we have a third proofe drawne from evidence of Reason; against which if it be excepted that the eye of reason in matter of faith is but dim; and therefore, that such arguments are no way convincing: I answer, that it is true, that such arguments drawne from reason, as have no other ground but Philosophicall axioms, or sensible experiments, are of little force in matter of faith, which is above reason; but such reasons as have ground and foundation in Scripture, and are firmly built upon those foundations, are of exceeding great force, and such are those I purpose to alledge.

Arguments drawne from reason for Christening children.

1. Where the disease is, there ought the remedy to be applied. But the disease, to wit, originall sin, is in children, as well as men. For, *all have sinned in Adam*, Rom. 5. 12. and *are by nature the children of wrath*, Ephes. 2. 3.

Ergo, the remedy, which is Baptisme, ought to be applied to Children as well as Men.

2^ly, Those who are comprised within the Covenant of

grace, ought to be admitted into the Church by Baptisme. For to them appertaine both the promises of the New Testament and the seale thereof, which is Baptisme.

But the children of the faithfull are comprised within the Covenant of Grace, *Gen.* 17. 7. *I will establish my Covenant betweene me and thee, and thy seed after thee, for an everlasting Covenant.*

Ergo, Children ought to be admitted into the Church by Baptisme.

3ly, No means of salvation ought to be denyed to the Children of the Faithfull, whereof they are capable.

But Baptisme is an outward means of salvation, whereof Children are capable under the Gospell, as well as the Children of the Jewes were capable of Circumcision under the law.

Ergo, Baptisme ought not to be denyed to Children.

4ly, All those who receive the thing signified by Baptisme, ought to receive the outward signe. It is the argument of Saint *Peter*, Acts 10. 47. *Can any man forbid water that these should not be baptized, which have received the Holy Ghost as well as wee?*

But the children of the faithfull receive the thing signified by baptisme; to wit, regeneration and remission of sins.

Ergo, they ought to receive the signe; to wit, the baptisme of water.

The Proposition or major part is proved already: the assumption or minor is thus proved: Christ *bade children to come to him, and he blessed them*; (and said) *of such is the Kingdome of God, Mark.* 10. 16. and that *their Angels continually behold his Fathers face in heaven, Mat.* 18. 10. and unlesse the Anabaptists will grant that children are regenerated, and receive remission of sins, they must needs hold that all children are damned, which is a most uncharitable and damnable assertion.

The ANABAPTISTS *Objection.*

Yea, but the Anabaptists object, *Mat.* 28. 18. *Go teach all nations, baptizing them.* Whence they would inferre that none are to be baptized but those to whom the Gospel hath before beene preached; and consequently, that children ought not to be baptized before they can heare and understand the Gospel preached to them.

ANSWER.

ANSWER.

1. The setting preaching before baptizing doth no more prove that preaching must always goe before baptisme, then the naming repentance before faith, (*Mark.* 1. 25. *Repent, and beleeve the Gospel*) proves, that repentance goeth always before faith, which the Anabaptists themselves hold not.

2. Christ setteth in that place preaching before baptizing, for two reasons, neither of which make any thing against the baptisme of children. The first is, because it is the more principall act of the Ministeriall function, for it is preaching which through the operation of the holy Spirit begetteth faith, which the Sacraments onely confirme; preaching draweth the instrument as it were of the Covenant betweene God and us, whereunto the Sacrament is set as a seale. Secondly, because Christ there speaketh of converting whole nations to the Christian faith, in which alwayes the preaching of the Word goeth before the administration of the Sacraments. For, first men believe, and after are admitted to Baptisme, but after the parents are converted, their children being compriſed within the Covenant are admitted to Baptisme: and whensoever any Proselyte is to be made, this course is likewise to be taken, they must professe their faith before they be received into the Church by Baptisme: but the case is different in children, they have neither the use of reason to apprehend the Gospel preached unto them, nor use of their tongue to professe their faith, and God requireth no more of them then he hath given them; the like course God himselfe tooke in the old law, before any men of riper years were Circumcised, the commandement of God was declared, and his covenant made knowne unto them, but children were circumcised the eight day before they were capable of any preaching unto them, or such declaration.

Nothing remaineth, but that the two objections concerning the doctrine of the Trinity in the beginning propounded by *D.F.* for no other end, but to try how well verst these ring-leaders of the Anabaptists were in the more necessary points of Catechisme, be answered:

The first was framed out of *John* 17. 3. *This is life eternall, to know thee to be the onely true God, and whom thou hast sent, Jesus Christ.* If the Father be the *onely* true God, how is the

Sonne or the Holy Ghost very God? hereunto the Anabaptists gave two answers: the first, blasphemous: the second, unsufficient and impertinent, as appears in the beginning of the conference. The true answer is, that Christ, *John* 17. prayeth to God, and not to any of the three Persons particularly: for though he useth the word *Father*, vers. 1. yet *Father* is not there taken for the first Person in Trinity, but as a common attribute of the Deity, as it is also taken, *Mat.* 6. 9. *Our Father*, vers. 14. *your heavenly Father*, Gal. 1. 4. *God and our Father*, James 1. 27. *Before God and the Father*, 1 Pet. 1. 17. *If you call him Father, who judgeth without respect of persons:* So then, the meaning is, O God, Father of heaven and earth, *This is life eternall, to know thee, to be the onely true God, and whom thou hast sent, Jesus Christ.* According to which interpretation, this text is parallel to that of the Apostle, *one God, and one Mediatour betwixt God and man, the man Christ Jesus*, 1 Tim. 2. 5.*

The second objection was out of *Joh.* 15, 26. *The Spirit of truth which proceedeth from the Father.* If the Spirit proceed from the Father onely, how doe we say in the Nicene Creed, and that other of *Athanasius*, and in the Letany, *which proceedeth from the Father and the Son*? To this none of the Anabaptists gave any answer at all, yet the answer is very easie: for the Spirit is said to proceed from the Father in the place above alledged, because he proceedeth from the Father originally, not because he proceedeth from the Father onely, for he is elsewhere called *the Spirit of the Sonne*, as well as of the Father, *Gal.* 4. 6. And in this very text, *John* 15. 26. it is said, *the Spirit whom I will send you from the Father:* which sheweth that the holy Spirit hath a dependence from both. To whom, three Persons and one onely true God, be ascribed all glory, honour, power, and dominion, for evermore.

* Yet if any conceive that the words *Father* and *God*, are not here taken essentially, but personally, there may be yet given a a second answer, out of *Brocmandus a Lutheran, tract. De Deo filio, p.* 154. *Deum alloquitur qui pater est, quod Filium habeat ante omnia secula ex ipso genitum, & qui potentia summa & ἐξουσία πάσης σαρκὸς gloriaq; plane divina eminuerit atque splenduerit apud Patrem antequam hic mundus existeret. Quando ergo Christus Patrem nuncupat solum verum Deum, phrasi hac docere vult solum Patrem esse unicum illum & verum Deum, qui filium habet ut omnipotentem ita æternum, quippe petentem glorificari gloria quam habuit apud Patrem antequam mundus esset. Quo sane sensu nemo nostrum est qui non facile concedat solum Patrem esse illum verum Deum, seu divinitatis illam personam quæ filium habet omnipotentem & æternum.*

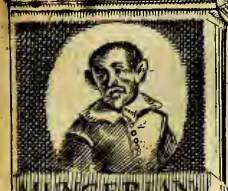
FINIS.

THE Discription of the severall Sorts OF ANABAPTISTS

With there manner of Rebaptizing

VIDEO

RIDEO



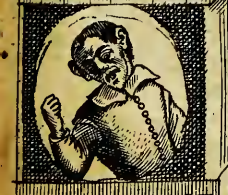
NUNCERIAN

APOSTOLIAN

SEPARATIST

CHATHARIST

SILENTS



ENTHUSIAST

HEMEROBAPTIST

BUCHELDIAN

MENONIST

GEORGIAN

MELCHIORIT

AVGUSTINIAN

Cyprian de Habitu Virg: Sordidat ista Lavatio non abluit nec emundat membra Sed commaculat.

W.M. sculpsit.

A *Tractate* against the *Anabaptists*.

Chapter I.

Of the name and severall sorts of Anabaptists.

The name *Anabaptist* is derived from the Preposition ἀνὰ and βαπτίζω, and signifieth a rebaptizer: or at least such an one who alloweth of, and maintaineth re-baptizing: they are called also *Catabaptists* from the Preposition κατὰ and βαπτίζω, signifying an abuser or prophaner of Baptisme. For indeed, every Anabaptist is also a Catabaptist: the reiteration of that Sacrament of our entrance into the Church, and seale of our new birth in Christ, is a violation and depravation of that holy Ordinance.

Of these Anabaptists, or Catabaptists, who differ no more then *Bavius* and *Mævius* (of whom the Poet elegantly writeth, *Qui Bavium non odit, amat tua carmina Mævi) Alstedius* maketh fourteen sorts: 1. the *Muncerians*, 2. the *Apostolicall*, 3. the *Separatists*, 4. the *Catharists*, 5. the *Silents*, 6. the *Enthusiasts*, 7. the *Libertines*, 8. the *Adamites*, 9. the *Hutites*, 10. the *Augustinians*, 11. the *Eucheldians*, 12. the *Melchiorites*, 13. the *Georgians*, 14. the *Menonists*.

But in this, as in other things, he is more to be commended for his diligence in collection, then for his judgement in election. For although there are Schismaticall and Hereticall persons, that have neare affinity with Anabaptists, knowne by all these names: yet these are not so many distinct and severall sorts of Anabaptists. For some of these differ onely in respect of their Doctors and Teachers, and not of their doctrines, as the Muncerians, Hutites, and Menonists; others were Hereticks, more ancient then the Anabaptists properly so called: as namely, the Apostolicall, the Catharists, the Adamites, and Enthusiasts; though as I shall shew hereafter, some of our present Anabaptists trench upon their heresies: the Augustinians, Melchiorites, and Georgians, are Anabaptists, *& aliquid amplius*: though they agree with them in their maine doctrine of re-

Guil. Malms. *De gest. reg. Angli. l. 5. Mihi debeat collectionis gratiam. sibi habeat electionis materiam.*

baptizing,

baptizing, yet they goe beyond the ordinary Anabaptists, holding farre more damnable tenents then they. For the *Augustinians* beleeve that none shall enter into Paradise till the Prince of their Sect, *Austine* the *Bohemian* shall open the way. The *Melchiorites* expect *Melchior Hosmannus* to come with *Elias*, to restore all things before the last day. The *Georgians* blasphemously boast, that their master *David George* was a holy person, composed and made of the soule of Christ, and the third person in the Trinity. Lastly, he omitteth one sort of Anabaptists, called *Hemerobaptists*, who in the summer time *quotidiè baptizabantur*, were christened every day: *senserunt enim aliter non posse hominem vivere, si non singulis diebus in aqua mergeretur, ita ut abluatur & sanctificetur ab omni culpâ.* To leave therefore these detestable Sectaries, whom to detect is to confute, and to name, is everlastingly to brand: there are but three only sorts, to whom that name properly and peculiarly appertaineth.

Gastius *de Anabap. exord.* p. 50.

1. The first broached their doctrine about the yeare 250. which was this: *That all those who had been baptized by* Novatus, *or any other Hereticks, ought to be re-baptized by the orthodox Pastors of the Church.*

2. The second broached theirs about the yeare, 380. which was this: *That none were rightly baptized but those that held with* Donatus, *and consequently that all other, who had received baptisme in the Catholicke Church, by any other save those of his party, ought to be re-baptized.*

3. The third broached theirs in the yeare 1525. which was this: *That baptisme ought to be administred to none, but such as can give a good account of their faith; and in case any have been baptized in their infancy, that they ought to be re-baptized after they come to yeares of discretion, before they are to be admitted to the Church of Christ.*

For the first sort, though their opinion and practise were erroneous, yet some conceive, ——*causas habet error honestas*, that they had very plausible pretenses for it; namely, that Hereticks were miscreants, and had no place themselves in the true Church of God; and that therefore they had no power by their baptisme to admit any into it: that they had not the Holy Ghost, and therefore could not conferre the gifts thereof upon

upon any: that they were foule themselves, how then could they by their Baptisme wash others cleane? ἄλλων ἰατρὸς, αὐτὸς ἕλκεσι βρύων. Against this opinion and practice of theirs, Pope *Stephen* mainly opposed himselfe, and in a Synod held at *Rome* condemned it, as being repugnant to the tradition of the Church; which, as he affirmeth, received Hereticks upon their submission, and recantation of their heresies, without re-baptizing them. But S. *Cyprian*, a famous Bishop in *Africa* in those dayes, and afterwards a glorious Martyr, tooke Pope *Stephen* to taske, refelled his argument drawne from unwritten tradition by Scripture, and in a provinciall Synod held at *Carthage*, whereof he was President, *Anno Dom.* 258. with the joynt suffrages of 87 Bishops, condemnes the sentence of the Roman Synod, and determines the flat contradictory thereunto; namely, that the Baptisme administred by Hereticks was invalid and Null; and that all that had no better Baptisme ought to be brought againe to the Font, and be christened anew, and no other ways to be accounted members of the true Church. And truly *Erasmus*, in his Preface to his Edition of Saint *Cyprian*, affirmeth it to be an *even lay* betweene both opinions; and that though the Church in later ages tooke part with *Stephen*, yet that they might as well have confirmed Saint *Cyprians* opinion, without any prejudice at all to the Catholicke faith. Howbeit, with *Erasmus* his good leave be it spoken, whosoever shall dive deep into the point, and ponder what Saint *Austine* hath written in his exquisite Tractates against the *Donatists*, especially in his third booke, where professedly he scans all the Arguments alleaged by Saint *Cyprian*, and his colleagues in the above-named third Synod at *Carthage*, will finde that Saint *Cyprian* had the better parts and gifts, but yet the worst of the cause; and therefore in the first and most celebrious Councell of *Nice* it is ordered, *can.* 8. that the *Cathari*sts or *Novatians*, who shall renounce their Heresie, and seeke to be reconciled to the Church, shall be received by imposition of hands, without requiring any new Baptisme of them: yet in the nineteenth *Canon* it is decreed, that if the Hereticks, called the *Paulians*, (taking that name from *Paulus Samosatenus*) flie to the Catholicke Church, that they shall be re-baptized by all meanes. By which seeming

Erasm. adag.

De bap. con. Don. l. 3. c. 4, 5, & 6. & l. 7. c. 1.

Syn. Nic. c. 19. ἐκτέθειται ἀναβαπτίζειν τοὺς ἐξ αἱρετικῶν.

contradiction of the decrees of this most sacred Synod, as it were by the collision of flint-stones, the fire of truth is thus clearly *beaten out*. That we must distinguish of Hereticks, whereof some destroy the foundation, as the *Paulians*, *Gnosticks*, *Cataphrygians*, and the like; others held the foundation, but built upon it Hay and Stuble, as the *Catharists* and *Novatians*, and such Hereticks as had a right beliefe in the blessed Trinity, and the natures and offices of Christ, yet upon this good seed, *superseminarunt zizania*: some depraved the essentiall forme of baptisme prescribed by our Saviour, as did that *Arrian* of whom *Nicephorus* writeth; that after he had used an hereticall kind of forme, and dipt his hand in the Font to christen the child, all the water suddenly vanished away: Others, though they had ill opinions concerning other Articles of Faith, yet were right in doctrine of the Trinity, and maintained the true forme of baptisme; and all those, who were baptized by these latter sort of Hereticks, the Church held their baptisme good, and therefore did not re-baptize them when they received them into the Church, but only enjoyned them publickly to renounce their errours, but those who had been baptized by the former sort of Hereticks, in regard their baptisme was indeed no baptisme, the Church appointed agreeably unto this decree of the Synod of *Nice*, that they should not be admitted without a new baptisme.

L. 10. hist. c. 35. *Refert quendam Episcopum Arrianum nomine Deutrum baptizasse in nomine patris per filium in spiritu sancto; & addit miraculose accidisse, ut aqua quæ ad baptismum parata erat repente in detestationem Arrianæ hæreseos, quam ille prædictis verbis profiteri intendebat, disparuerit.*

For the second sort of *Anabaptists*, they were farre worse then the former; for they made a separation from the catholick Christian Church, holding that none were members thereof, but those that held with *Donatus*, all other they accounted no Christians; and therefore, if any were converted, or rather perverted to their heresie, they christened them againe. The former sort of *Anabaptists* were accounted onely erroneous and schismaticall, but not hereticall, but these were stigmatized for hereticks also, and that deservedly, for confining the Church of Christ only to *Africa*, and their Sect there: they consequently denied a maine Article of the Creed, (*viz.*) *Credo sanctam Ecclesiam Catholicam*, I believe the holy Catholick Church, and the communion of Saints. Yet with these Hereticks and Schismaticks, our *Jacobites*, *Brownists*, and *Barrowists*, symbolize: for,

as

as the *Donatists* refused communion with the Catholick Church, in regard of some scandals they observed in it, so doe these separate from the true Church of *England* in regard of some abuses; and, as they tearme them, Popish corruptions in it. As they excluded all from hope of salvation, who were not of their pure precise Sect, so these go not much behind them in their uncharitable censures of all those who are not of their fraternity; and as Saint *Austine* complaines of the *Donatists*, that whersoever they bore sway, they brake downe the Communion-Tables (which he there metaphorically tearmeth Altars) and defaced the Churches: So we have had but too just cause to complain of the like outrages committed by some of the Zealots of that straine, though some of them of late have not escaped the heavy judgement of God for it.

Ep. 50. *Altaria lignea fregerunt.*

For the third sort of *Anabaptists*, they have sunke deeper in the former Quag-mire, and are drowned over head and eares in it. For they not only nullifie all Baptisme, administred either by Romish Priests, or orthodox Protestants, but condemne baptizing of children simply, which neither the first nor second sort of *Anabaptists* did; for both the *Novatians* & *Donatists*, yea, and *Pelagians* too, though they denied originall sinne, yet they all allowed and practised the baptisme of Infants. The Author of this third and worst sort of *Anabaptists*, was, as some say, * *Muncerus*; as others, [a] *Balthazar Pacimontanus*, against whom *Zuinglius* wrote; as others, *Carolstadius*; but I subscribe to *Melancthon*, who lived in those times, and could not but be very well acquainted with those passages which fell out neare the place of his residence. And he affirmeth, as I said before, that *Nicholas Stock* was the first that broached Anabaptisme in *Germany*. This *Stock* affirmed, that God spake to him by an Angel, and revealed his will to him in dreames, promising him the place of the Angel *Gabriel:* in this mans Schoole was *Tho: Muncer* bred, who kept such a racket in *Alser*, a City in the borders of *Thuringia*, and after him *John Leyden*, and *Cniperdoling*, who in the yeare 1532. infected and infested also *Munster*; wherein, though they *Consul'd* it, and *King'd* it for a time; yet in the end were taken, pinched with fiery Pincers, and after stabb'd to the heart with Daggers, and their bodies shut up in iron Cages,

* Pontan. Catal. hæret. *& si Anabaptistæ originem trahant à Donatistis, proximo tamen superiori tempore author fuit* Tho. Monetarius *seu* Muncerus.

[a] Alstedius compend. *An.* 1525. Sleidanus com. l. 10. *Caveis ferreis illigantur singuli, & ad summam turrem urbis exponuntur.*

See Eudæmon Johan. *Apolog.* Garneti.

which were hung upon the higheſt ſteeple in *Munſter*, where they dance in the aire. And as *Garnet* the Jeſuite, the great Patron and practiſer of equivocation in his life time, is ſaid to have equivocated in ſome ſort after his death, for two faces of his were ſhewed by the Roman Catholicks; the one upon an Iron pole, the other upon a Straw: ſo theſe Ring-leaders of the *Anabaptiſts*, who ſtickled ſo much for re-baptizing in their life time, have been a thouſand times *re-baptized* ſince their death, by every ſhowre of raine beating through their Iron lettice.

Chap. II.

Of the errours of the Anabaptiſts *both common to other Sects, and thoſe which are peculiarly their owne.*

THoſe who have raked into this mud, finde ſeverall beds of theſe ſlippery Eeles, or rather indeed *Lampreys*; for they have all of them ſome *ſtring* or other of *poyſon* in them. Their errours they ranke into three kindes.

1. Firſt, Eccleſiaſticall, or in point of the Church, or matter of faith.
2. Secondly, Politicall, or in point of policy, or matter of State.
3. Thirdly, Oeconomicall, or in point of family-government.

Firſt, their Eccleſiaſticall errours. ſuch as peculiarly concern the doctrine or diſcipline of the Church, are,

Firſt, [a] that Chriſt tooke not fleſh from the Virgin *Mary*, but that he paſt through her as the Sun-beames doe through glaſſe, or raine through a ſpout.

Secondly, [b] that there is no originall ſinne.

Thirdly, [c] that children ought not to be baptized.

Fourthly, [d] that ſuch as have been baptized in their infancy, ought to be re-baptized when they come to years of diſcretion.

[a] *Pontan. Catal. hæret. in verbo Anabap. Dicunt Chriſtum per Mariam editum ut vitrum ſol penetrat, vel per canalem pluvia in terram fertur.*

[b] *Ib. nullum eſſe peccatum originale.* [c] *Pueros non eſſe baptizandos,* Gaſtius *de Anabap. exord.* p. 129. *dicunt baptiſmum parvulorum eſſe ex Diabolo, & Papæ figmentum.* [d] *Pont. ib. qui in teneris annis baptizati fuerunt, ſunt rebaptizandi.*

Fifthly,

Fifthly, [e] that lap-people may preach and administer the Sacraments, *Gastius*, p. 35. *Anabaptistæ sumunt sibi omnes prædicandi officium.*

Sixthly, [f] that men have free-will, not only in naturall and morall, but also in spirituall actions.

Seventhly, [g] that absolution and the Church-peace ought to be denied to such who are fallen into any grievous sinne; yea, though they repent of it.

Eighthly, [h] that *Luthers* doctrine is worse then the Popes.

Secondly, their Politicall errours in matters of State, are,

First, [i] that the people may depose their Magistrates and chiefe Rulers, *Sleid. ib. licere plebeis in Magistratum arma sumere.*

Secondly, [k] that a Christian with a good conscience may not take upon him, or beare the office of a Magistrate, or keep any Court of justice.

Thirdly, [l] that none may administer an Oath to another.

Fourthly, [m] that no Malefactors ought to be put to death.

Thirdly, their Oeconomicall errours, are,

First, [n] that no man hath a propriety in his goods, but that all things ought to be held in common.

Secondly, [o] that it is lawfull to have more Wives then one at once.

Thirdly, [p] that a man may put away his Wife, if she differ from him in point of Religion, and be not of their Sect.

These indeed are the most of their knowne errours, yet all the *Lampreys* are not found in these beds, there be some stragglers; and to the end that none of them escape, we will put them all as it were into two great Weels. All the errours of the *Anabaptists* are of two sorts.

[e] *Pont. ib. docendi partes sibi sumunt.* Sleid. com. l. 10. *Cœna peracta rex panem singulis porrigit his verbis, Accipite, comedite: regina poculum porrigens, Bibite, inquit, annunciate mortem Domini.*

[f] *Pont. ib. liberum in spiritualibus esse hominis arbitrium.*

[g] Sleid. p. 256. *Lapso peccatori denegant absolutionem.*

[h] Sleid *ib.* Lutherum *& Pontificem Romanum aiunt esse falsos Prophetas,* Lutherum *tamen altero deteriorem.*

[i] Pont. catal. *Libertatem per principes extinctam armis esse vindicandam.*

[k] Pont. *ib. Christiano non esse licitum gerere Magistratum vel tenere imperium.* [l] Sleid. l. 10. *Non licere Christianis in foro contendere, non jusjurandum dicere.* [m] Pont. *ib. Facinorosos à Magistratibus ultimo supplicio affici non debere.* [n] Pont. *ib. Oportere facultates esse communes, &* Sleid. l. 10. *Non licere Christiano habere quid proprium.* [o] Pont. *ib. Licitum esse ducere plures uxores.* [p] Pont. *Licere propias uxores relinquere, si à dogmate Anabaptistarum abhorreant.* Sleid. loc. sup. cit. *Dicunt matrimonium illorum qui vera fide non sunt illustrati pollutum esse atque impurum.*

First, such as they hold in common with other Hereticks.

Secondly, such as are peculiar to their Sect.

Firſt, concerning the common errours, we are to note, that as the wilde beaſts in *Africa* meeting at the rivers to drinke, engender one with another, and beget ſtrange Monſters; whence is that Proverbe, *Semper Africa aliquid apportat novi:* ſo divers kinds of Hereticks and Schiſmaticks meeting together at unlawfull Conventicles, and having conference one with the other, have mingled their opinions, and brought forth *mungrell* hereſies. *Epiphanius* inſtanceth in divers ancient Hereticks; but I ſhall only at this time in thoſe Hereticks I am now to deal with, *viz.* the laſt and worſt ſort of *Anabaptiſts*; theſe joyne their opinions, and if I may ſo ſpeake, engender,

Eraſm. Adag.

[q] Sleid. l. 10. *Tradunt inter alia, regnum Chriſti futurum eſſe ejuſmodi ante ſupremum judicii diem, ut pii & electi regnent, impiis omnino deletis, &c.*

[r] Sleid. com. l. 10. p. 256. *Lapſo peccatori denegant abſolutionem.*

[f] Compend. Alſted. *Hutitæ ſe ſolos jactitant filios æternæ felicitatis, dicti à* Johanne Huta, *&c.*

[s] Alſted. compend. Melchioritæ *Diſcipuli* Melchioris Hoſmanni *quem in die Domini cum* Elia *præconem, præſtolantur:* Mariam *Virginem non Chriſti parentem ſed velut canalem fuiſſe docent.*

Firſt, [q] with the *Millenaries*; and their joynt iſſue is, That Chriſt before the day of Judgement ſhall come downe from Heaven, and reigne with the Saints upon earth a thouſand years; in which time they ſhall deſtroy all the wicked, *binding their Kings in chaines, and their Nobles in links of iron.*

Secondly, [r] with the *Catharists* or *Novatians*; and their joynt iſſue is, That they are a communion of all Saints, and that none that hath fallen into idolatry, or any other grievous crime, for which he hath been excommunicated, ought to be reſtored upon his repentance to the Church.

Thirdly, [f] with the *Donatiſts*; and their joynt iſſue is, That in the true Church there are no ſcandals, or lewd and vitious livers; that the Church of God is confined to their Sect; that we ought to ſeparate from all aſſemblies of Chriſtians, wherein there are any abuſes or ſcandals, yea, though the Church alloweth them not, but ſeeketh to reform them; that all ſuch as have been baptized by any other then thoſe of their Sect, ought to be re-baptized.

Fourthly, [s] with the *Priſcillianiſts*; and their joynt iſſue is, That Chriſt took not fleſh from the Virgin *Mary*.

Fiftly, [u] with the *Adamites*; and their joynt iſſue is, That

[u] Alſted. compend. *Octava ſecta Anabaptiſtarum eſt eorum qui Adamitæ vocantur, qui veſtem omnem execrantur, quæ data ſit in pœnam peccati, à quo ſe credunt immunes.*

clothes

clothes were appointed not so much to cover shame, as to discover sin; and that therefore they being such as *Adam* was in his innocency, ought to goe naked and not to be ashamed.

Sixtly, [x] with the *Apostolici*, that is, a sort of Hereticks, who perversly and prepostorously imitated the first Christians in the days of the Apostles; and their joint issue is, That none ought to possesse any lands or goods to himselfe, but that they ought to have all things in common. This was *Muncerus* his doctrine at *Alfet*, and it very much took with the common people; who presently left working, and what they wanted they took by force from them that had it.

Seventhly, [y] with the *Enthusiasts*; and their joint issue is, That the Scripture is not our only rule of faith, and manners, but that God revealeth his will to his children at this day by visions and dreams: & therfore *John* of *Leiden*, after he had set himself to sleep, and had dreamed three days and nights, when he awaked, fained himself speechlesse, and called by signes, with *Zachary*, for a table-book, or pen and inke, and there writeth downe certain positions as revealed to him from God, and commanded the Preachers to publish them: the first and principall whereof was, that a man was not tied to one Wife, but that he might have more; and this doctrine he put presently in practice, marying three Wives at once, and fifteen before he left.

Eightly, [z] with the *Jesuites*; and their joint issue is, That it is lawfull for the people to lay hands upon the Lords anointed, and depose and slay hereticall and wicked Magistrates: the *Jesuites* hold this to be lawfull, after a declaration and sentence of deprivation by the Pope; the *Anabaptists* upon a revelation from one of their Prophets. And this doctrine the *Anabaptists* practised in the yeare 1527. and pulled down all Magistrates where they had any strength.

Ninthly, with the *Arminians*; and their joint issue is, That there is no originall sin, or at least, that none is damned for it alone; that election is upon foreseen faith and repentance; that God giveth all men sufficient grace to be saved; that man hath free will of himselfe either to accept or refuse Gods grace: that Christ died indifferently for all; that a true believer who is in the state of grace, may fall away totally and finally.

Tenthly,

[x] Sleid. l. 10. *Ad bonorum communicationem homines adigendos, non enim licere Christiano aliquid proprium habere, sed omnia omnibus esse debere communia.*

[y] Sleid. l. 10. *Post* Jo. Leidensis *ad quietem se componit & totum triduum somniat; expergefactus nullum verbum facit, sed chartam poscit, in eaque duodecim viros describit, & dogmata quædam proponit concionatoribus*, viz. *virum non esse devinctum uni uxori, &c.*

[z] See the history of the *Anabaptists*, printed at *London*, *Sleid. l. 5.*

Tenthly, with the *Brownists* or *Barrowists*; and their joint issue is, That there ought to be a parity in the Church; that the government by Arch-bishops and Bishops, &c. is Popish and Antichristian; that the service and Ceremonies of the Church are idolatrous and superstitious; that in regard of these and such like abuses and corruptions, the Church of *England* is no true Church of Christ, and consequently, that all that have a care of their souls must of necessity separate from her.

Author. histor. Anabapt. Printed 1642. Sleid. l. 10. *Non licere Christianis in foro contendere.* Alst. compend. *Respuunt vindictam publicam, & aiunt nefas esse ullo modo arma sumere.*

Eleventhly, with a peculiar Sect, called the *Separati*; and their joint issue is, That no Christian may goe to law, or in any case to right himself by arms or violent means.

Secondly, such as are peculiar to their Sect, and these are six.

First, that none are rightly Baptized but those who are dipt.

Secondly, that no Children ought to be Baptized.

Thirdly, that there ought to be no set forme of Liturgy or prayer by the Book, but onely by the Spirit.

Fourthly, that there ought to be no distinction by the Word of God between the Clergy and the Laity, but that all who are gifted may preach the Word, and administer the Sacraments.

Fifthly, that it is not lawfull to take an Oath at all, no, not though it be demanded by the Magistrate.

Sixtly, that no Christian may with a good conscience execute the office of a civill Magistrate.

Artic. I.
Concerning Dipping.

Anabaptist.

None are rightly Baptized but those who are Dipt.

The Refutation.

See *Edward Barber* his treatise of Baptisme, or Dipping, wherein it is clearly shewed, that the Lord Christ ordained dipping; printed, *London*, 1641. and a Treatise intituled, *The vanity of Childish Baptisme*, wherein it is proved (so saith the title-page) that Baptizing is Dipping, and Dipping Baptizing, printed *London* 1642. by *A.R. idem* p. 12. They that have the administration of Baptisme without Dipping, have not the Baptisme of the New Testament.

Though Dipping may be used in Baptisme; and if the childe be strong, and the weather and climate temperate, it is very

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fit to be uſed, and the Church of *England* both alloweth it, and practiſeth it; yet it is no way neceſſary, or eſſentiall to Baptiſme: neither ought they who have been waſhed or ſprinkled according to the forme preſcribed by our Saviour, *In the name of the Father, and of the Son, and of the Holy Ghoſt*, by a lawfull Miniſter, by any means be re-baptized; which I prove.

ARGUMENT I.

That which Chriſt, who is the Authour and Ordainer of Baptiſme, requireth not, cannot be neceſſary or eſſentiall to the right adminiſtration of the Sacrament.

But Chriſt no where requireth Dipping, but onely *Baptizing*; which word, as *Heſychius*, and *Stephanus*, and *Scapula*, and *Budæus*, the great maſters of the Greek tongue make good by very many inſtances and allegations out of Claſſick writers, importeth no more then Ablution or waſhing (βαπτίζω, ſay they in their Lexicons and Commentaries, λέω, *id eſt, lavo*, βάπτισμα, *lavatio, ablutio*) which may be done without Dipping.

Ergo, Dipping is not neceſſary to the right adminiſtration of Baptiſme.

ARGUMENT II.

If the words, *Baptize* and *Baptiſme*, are often uſed in holy Scripture where the perſons or things ſaid to be Baptized were not Dipt; then certainly Dipping is not neceſſary to Baptiſme, neither will the word Baptize inforce any ſuch thing.

But the words *Baptize* and *Baptiſme* are uſed in Scriptures, where neither the perſons nor things were *Dipt*, as appears by theſe texts of holy Scripture: *Mat.* 3. 11. *He ſhall baptize you with the Holy Ghoſt, and with fire*; which promiſe, *Act.* 1. 5. is applied to the ſending down of the Holy Ghoſt in the ſhape of fiery tongues; and *Act.* 2. 3. it was fulfilled when the Apoſtles were filled with the Holy Ghoſt, and ſpake with other tongues: yet were they not *Dipt* into that fire that came downe from Heaven, but, as the text ſaith, *the cloven tongues like fire ſate upon each of them.* And againe, *Mat.* 20. 23. Chriſt foretelling his Diſciples that they ſhould partake with him in his ſufferings, and drink deep of the

cup of trembling, expreſſeth it by the phraſe of *Baptizing*, ſaying; *Ye ſhall be baptized with the Baptiſme that I am baptized with:* yet neither was Chriſt, nor any of his Diſciples, that we read of, *dipt into bloud*, but onely ſprinkled, waſhed, or beſmeared therewith; likewiſe, *Mark.* 7. 48. we read of βαπτισμὸς ποτηρίων καὶ ξεστῶν, word for word, *baptiſme of cups, pots, tables, or beds:* yet cups or pots when they are waſhed or rinſed, (as *viz.* at a pump) are not neceſſarily dipt into the water, but only water poured into them and upon them, with rubbing, &c. And for tables and beds, they are not waſhed by Dipping; for in mens houſes they have no commodity of ſo great lavers or broad wels, wherein tables may be *Dipt*; and the *dipping*, eſpecially of *beds*, will doe them more hurt then good. Laſtly, we read, 1 *Cor.* 10. 2. of *baptizing in the cloud*, and *Heb.* 9. 10. of διάφοροι βαπτισμοὶ, *divers Baptiſmes*, or *Waſhings*, and carnall ordinances impoſed on the *Jews*, untill the time of reformation, yet were not the Jews, who are ſaid to be baptized, *dipt in the cloud*, but they were onely waſhed with it as men are in a ſhower of raine; neither did *Moſes* in the ceremoniall Law preſcribe different kinds of *Dippings*, though he did ſeverall kinds of cleanſing, purifying or waſhing; nor did the Apoſtle deliver any doctrine of many Dippings, but ablutions.

Mark. 10. 38.

And Heb. 6. 2. *The doctrine of Baptiſme.*

Ergo, Dipping is no way neceſſary to Baptiſme.

ARGUMENT III.

If the thing, or ſpirituall act or grace ſignified by Baptiſme may be ſufficiently expreſſed without *Dipping*, then is not *Dipping* neceſſary in Baptiſme: for the whole uſe of the ſigne in Baptiſme, and in all other Sacraments, is but to repreſent the thing ſignified, and inwardly wrought upon the ſoule by the means of that ordinance of God.

But the thing ſignified, to wit, the cleanſing of the ſoule from the guilt and filth of ſinne, may be ſufficiently expreſſed by waſhing or rubbing with water, and ſo putting away the filth of the fleſh, 1 *Pet.* 3. 21. without any plunging or *Dipping* of the whole body, or any part thereof.

Ergo, Dipping is not neceſſary in Baptiſme.

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ARGUMENT IV.

Sprinkling may be done, and is uſually, without any *Dipping* at all.

But the outward act of Baptiſme repreſenting the inward ablution of the ſoule is expreſſed in holy Scripture by *ſprinkling*, Heb. 9. 13. *The bloud of buls and goats ſprinkling the unclean ſanctifieth to the purifying of the fleſh*, Heb. 10. 22. Having our hearts *ſprinkled from an evill conſcience, and our bodies waſhed with pure water*, 1 Pet. 1. 2. *Through the ſanctification of the Spirit, and ſprinkling of the bloud of Jeſus Chriſt.*

Ergo, the outward act of Baptiſme may be rightly performed without any *Dipping* at all.

ARGUMENT V.

Baptiſme is a Sacrament, though not of abſolute neceſſity, yet of very great, (as all confeſſe) and it falleth out often that it ought to be adminiſtred to ſick and infirme perſons, even ſometimes lying upon their death-bed, they making profeſſion of their Faith, and earneſtly deſiring it.

But in ſuch caſe theſe infirme perſons cannot after the manner of the *Anabaptiſts* be caried to Rivers, or Wels, and there be *Dipt* and plunged in them, without evident and apparent danger: yet may they ſafely be baptized by ſprinkling, or gentle rubbing with water.

Ergo, Sprinkling, or rubbing the fleſh with water in the name of the Trinity, by thoſe who have authority and commiſſion from Chriſt, is ſufficient without any *Dipping* at all.

ARGUMENT VI.

All the Sacraments of the Church may and ought to be adminiſtred without giving any juſt ſcandall.

But the reſort of great multitudes of men and women together in the evening, and going naked into Rivers, there to be plunged and *Dipt*, cannot be done without ſcandall, eſpecially where the State giveth no allowance to any ſueh practice, nor appointeth any order to prevent ſuch foul abuſes as are like at ſuch diſorderly meetings to be committed.

Ergo, the Sacrament of Baptiſme ought not to be adminiſtred with ſuch plunging or *Dipping*.

The Objections of the Anabaptiſts anſwered.

Now let us hear what they can ſay for their *Dipping*, and with what weake bulruſhes they fight againſt the truth.

Object. 1. *A. R.* Treatiſe of Baptiſm, p. 9. your tranſlators give it, to Dip. Mat. 26. 23. Mark. 14. 20. Luk. 16. 24. *Sol.* 1.

Firſt they object, that the word Baptize is derived from βάπτω, ſignifying, to *Dip*, or *Die*; therfore, ſay they, waſhing or ſprinkling with water is not Baptizing, but plunging the body, or the head at leaſt in water.

But we anſwer, firſt, out of *Aquinas* and the Schoolmen, *in verbis non tam ſpectandum ex quo, quam ad quid ſumantur*, in words we are not ſo much to reſpect from whence they are derived, as how they are uſed: as we ſee the branches of trees ſpread much farther then the roots, ſo the derivative words are often of a larger extent of ſignification then their primitives; for inſtance, κατηχέω is derived from ἦχω, and ſignifieth originally and properly, *Catechizing*, or ſuch a kind of teaching wherein the principles of Religion, or of any Art or Science are often inculcated, and by continuall *ſounding* and *reſounding* beat into the ears of children and novices: but yet it is taken in holy Scripture in a larger ſenſe, not onely for *Catechizing* of Children, but inſtructing men of riper years in the doctrine of ſalvation, as *Luk.* 1. 4. That thou mighteſt know the certainty of thoſe things, περὶ ὧν κατηχήθης, *Wherein thou haſt been inſtructed*, and *Act.* 18. 25. κατηχημένος τὴν ὁδὸν τοῦ Κυρίου, *This man was inſtructed in the Way of the Lord*: and *Act.* 21. 24. ὧν κατήχηνται περὶ σοῦ, *Whereof they have been informed concerning thee*: & 1 *Cor.* 14. 19. ἵνα καὶ ἄλλους κατηχήσω, *Follow the things wherewith one may edifie another*: and *Gal.* 6. 6. κοινωνείτω ὁ κατηχούμενος τὸν λόγον, *Let him that is taught in the Word communicate to him that teacheth him.* In like manner, the word Prophecy is derived from πρὸ & φημὶ, which ſignifieth originally and properly to foretell things future: yet it is taken, in the New Teſtament eſpecially, in a larger ſenſe, for all ſuch as reveale the will of God, and declare his promiſes, as well paſt and already fulfilled, as to be fulfilled hereafter, as namely, 1 *Cor.* 11. 4. *Every man praying or prophecying having his head covered, diſhonoureth his head*, 1 Cor. 14. 1. *Deſire ſpirituall gifts, but rather that ye may propheſie*; and verſ. 3. *He that propheſieth, ſpeaketh unto men to edification, to exhortation,*

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to comfort, verſ. 31. *Ye may all propheſy one by one:* verſ. 32. *The ſpirits of the prophets are ſubject to the Prophets.* So the word Baptize, though it be derived from βάπτω *tingo*, to dip or plunge into the water, and ſignifieth primarily ſuch a kind of waſhing as is uſed in bucks where linen is *Plunged* and *Dipt:* yet it is taken more largely, for any kind of waſhing, rinſing, or cleanſing, even where there is no Dipping at all, as *Matt.* 3 11. & 20. 22. *Mark* 7. 4. & 10, 38. *Luk.* 3. 16. *Acts* 1. 5. & 11. 16. 1 *Cor.* 10. 2.

Secondly, βάπτω, from whence Baptize is derived, ſignifieth as well to *Die*, as to *Dip*: and it may be, the holy Ghoſt, in the word Baptize, hath ſome reference to that ſignification, becauſe by Baptiſme we *change our hiew*; for as *Varro* reporteth of a river in *Bœotia*, that the water thereof turneth ſheep of a dark or dun colour into white: ſo the ſheep of Chriſt which are waſhed in the Font of Baptiſme, by vertue of Chriſts promiſe, though before they were of never ſo *dark, ſad, or dirty colour*, yet in their ſouls become *white, and pure*, & are as it were *new Died*: therefore admitting that in the word Baptize there were ſomething of βάπτω *tingo* to Dip or Die; yet it will not follow, that it neceſſarily ſignifieth *Dipping*, for it may aſwell imply this ſpirituall *Die*, to which no Dipping is neceſſary. 2.

Solinus 12. Varro *refert in* Bœotia *flumen eſſe cujus hauſtu ovillum pecus ſi fuſci ſit coloris vertitur in candidum.*

Secondly, they argue from the example of Chriſt, and *John*, and of *Philip*, and the Eunuch: *Jeſus*, ſay they, and *Iohn went both into Jordan, and there Iohn baptized Ieſus*, and likewiſe *Philip and the Eunuch went both down into the water, and there Philip baptized the Eunuch*; therefore, ſay they, ſprinkling, or waſhing with water will not ſuffice, but the parties that are to be baptized ought to goe into the water, and there be Dipt over head and ears. *Obj.* 2. Matth. 3. 16. Acts 8. 38.

But we anſwer, Firſt, an example of Chriſt, or his Apoſtles without a precept doth not neceſſarily binde the Church, as may be proved by many inſtances; for Chriſt waſhed his diſciples feet before his ſupper, and he adminiſtred it at night, and to twelve men onely and no women: yet we are not bound ſo to doe. In the Apoſtles dayes widows were maintained to ſerve the Church at the publique charge, yet we are not bound to have ſuch. Likewiſe, the firſt Chriſtians ſold their poſſeſſions, and goods, and parted them to all men, and lived together, and had

all things common, *Acts* 2.44. yet are not we obliged ſo to doe.

2. Secondly, the reaſon is not alike: at the beginning Chriſtians had no Churches, nor Fonts in them, and therefore they were conſtrained to baptize in ſuch places where were ſtore of waters: beſides, the climate of *Iudea* is far hotter then ours, and men of riper years that were converted to the Chriſtian Faith were baptized in great multitudes, and they might without any danger goe into the Rivers, and be baptized after ſuch a manner: but now the Goſpell having been long planted in theſe parts, we have ſeldome any baptized but children, who cannot without danger to their health be dipt and plunged over head and eares in the Font, or Rivers, eſpecially if they be infirme children, and the ſeaſon very cold, and the aire ſharpe and piercing.

Iohn 3. 23. *Iohn* baptized in *Ænon* neer to *Salim*, becauſe there was much water there.

Obj. 3. Laſtly, they urge the cuſtome of many ancient Churches, in which a threefold dipping was uſed, and if they dipt thoſe that were baptized three times, it ſhould ſeem they thought dipping very neceſſary.

Sol. 1. But we anſwer, Firſt, that what thoſe ancients did, they had no precept for it: and if they follow ſome of the ancients in dipping the baptized, why doe they not follow the example of all the ancient Churches in Chriſtening children?

2. Secondly, thoſe ancient Churches, which uſed the *trina immerſio*, (they ſpeake of) did it for this end, to expreſſe the three Perſons, which may as well be done by thrice ſprinkling, or waſhing the baptized, as well as thrice *dipping*. But the the truth is, that neither is requiſite, becauſe the Trinity is ſufficiently expreſſed in the very forme of baptiſme, when the Miniſter ſayth, *I baptize thee in the name of the Father, and of the Sonne, and of the Holy Ghoſt.*

3. Thirdly, we anſwer with the Apoſtle, that though ſome of the ancients had ſuch a cuſtome for a time; yet *now we have no ſuch cuſtome, neither the Churches of God*, 1 Cor. 11. 16.

ARTIC.

ARTIC. I.
Concerning the Baptisme of Children.

ANABAPTIST.

NO*ne ought to be baptized but those that professe repentance & faith; and consequently, no children ought to be christened.* *Edw. Barber,* Title page.

THE REFUTATION.

The children of such parents as professe Christian religion, and are members of the visible Church, sith they are comprised within Gods Covenant made to the faithfull children of *Abraham* & their seed, may and ought to receive the seale of that Covenant, which was circumcision under the law; but now is baptisme, which I prove.

ARGUMENT I.

That which extends * to all Nations, belongeth to children as well as men: for children are a great part, if not the halfe of all Nations.

But Christs command of baptizing extendeth to all Nations, *Matth.* 28. 19. *Goe therefore teach all Nations, baptizing them:* and *Mark* 15. 16. *Preach the Gospell to every creature: He that beleiveth and is baptized shall be saved.*

Ergo, Christs command of baptizing belongeth to children, and they ought to be baptized as well as men.

* All Nations in the Scripture phrase compriseth children as well as men, as *Gen.* 18. 18. In thy seed shal all nations be blessed, & *Psa.* 117. 1. Praise him all ye nations; *and elsewhere*; for certaine it is that thousands of children were blessed in *Abrahams* seed as well as their beleeving parents: and children are commanded to praise the Lord, *Psal.* 8. 2. *Ex ore infantum & lactentium*: and *Psal.* 148. v. 12. Young men and maids, old men and children, praise the Lord.

ANABAPTISTS *Answer.*

Christs command extends onely to such as are capable of teaching and instruction, which children in their infancy are not: for Christ saith, teach all Nations, baptizing them.

REPLY.

First, the words of our Saviour are not διδάσκετε, teach, but μαθητεύετε, that is, *make Disciples*: & though children in their nonage cannot be taught, yet they may be made *Christs Disciples*, by being admitted into his schoole, their Parents giving their names

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to

to Christ, both for themselves and their families. And in Christs precept, teaching doth not goe before, but follow baptizing, *ver.*20. *teaching them to observe all things, &c.* which is punctually observed in the children of the faithfull, who, after they are baptized, when they come to years of discretion, are taught *to observe all things whatsoever Christ hath commanded.*

2. Secondly, though children in their infancy are not capable of teaching, or instruction, because therein they must be active, both by apprehending what is delivered to them, and assenting to the truth thereof: yet are they capable of baptisme wherein they are meerly passive, being washed in the name of the Trinity, prayed for, and blessed and received into Christs congregation: this may fitly be illustrated by Circumcision, which by the command of God was to be administred to children at the eighth day, though then they were no way capable of teaching or instruction in the spirituall meaning of that outward sign made in their flesh: and our argument drawn from the analogy of Baptisme and Circumcision, may be truly called, in regard of the Anabaptists, *pons asinorum*, a bridge, which these asses could never passe over; for to this day they could never, nor heareafter wil be able to yeild a reason why the children of the faithfull under the Gospel are not as capable of baptisme, as they under the Law of circumcision. If they alleage that these cannot be taught, being but sucklings; neither could they. If they alledge, that these know not what is done unto them, nor have any sense at all of the Sacrament: neither had they, save that they felt the paine of the knife, as these doe the coldnesse of the water, and often shed teares at the christening, as the others did at their circumcising. If it be further said that they were of the seed of *Abraham* according to the flesh, it may be truly rejoyned, that these are of the seed of *Abraham* according to the promise, and his children as he is the Father of the faithfull, and so they have the better title of the two.

Of which see more Argument 4.

3. Thirdly, it is no way safe to defer baptisme till riper yeares: for, by this means millions of children might goe out of this world without the ordinary meanes of their salvation, which were an unsufferable, if not a damnable, abuse: for though we like not of that rigid opinion of the Schooles ascribed to S. *Augustine*,

S. *Augustine*, who in that regard was styled *durus pater infantum*, that children dying unbaptized, are necessarily damned; yet we must take heed of declining to the other extreame, in denying baptisme to be the ordinary meanes of salvation for them, and thereby slighting our Lords Precept. It is true: God is not tyed to his own Ordinance, he may, and in charity we beleeve, doth save thousands of the children of the faithfull, who are *still-borne* or dye before baptisme; neither will he punish the childe for that which it is no way guilty of: yet Gods ordinance tyes us, and the parents and governours are guilty of a hainous crime before God, who, in contempt of Christs command, or through errour of their judgment take not care for their childrens baptisme, and thereby deprive them of the ordinary remedy of that originall malady in which they are conceived and borne.

ARGUMENT II.

None ought to exclude the children of the faithfull out of the kingdome of Heaven.

But by denying them baptisme (as much as in us lieth) we exclude them out of the kingdome of Heaven. For as Christ affirmed to *Nicodemus*, & confirmed it with a double oath, or most vehement asseveration, *Amen, Amen, or verily, verily*, (I say unto thee) *except a man be born of water, and the Spirit, he cannot enter into the kingdome of heaven.* *Ergo*, we ought not to deny them baptisme.

Iohn 3. 5. See this Argument confirmed *supra* in the disputation, and the adversaries exception against it answered, *p.* 10.

ANABAPTISTS *Answer.*

The words of our Saviour concerne men in riper yeares, not children; (*he saith*) *except a* man, *not, except a childe be borne againe.*

REPLY.

First, Christ by *man* there understandeth the *species* of mankind, comprehending all ages and sexes: for otherwaies they might as well exclude all women as children from baptisme, because it is said, except a *man* be born, not, except a woman; but the words immediately following make a cleare case, that Christ by *man* understandeth all singular persons contained under the *species* of mankinde, whether male or female, young or old; *that* (saith he) *which is born of flesh, is flesh*: but certain it is, children are properly born of flesh, as men; and after they are born of flesh, they are first children before they are men.

ὁ ἄνθρωπος, *not* ἡ.

Secondly, this regeneration by water Christ speaks of is to take away the filth of sin, that so they may be capable of entring into the kingdome of Heaven, into which there shall in no wise *enter any thing that is defiled*; but children before their regeneration by water are defiled as well as men. And therefore Christ prescribes this remedy to them as well as men. That children are *died* as it were in the *grain*, & stained from their mothers womb, is clearly proved by many pregnant texts of holy Scripture; as namely, *Psal.* 51. 5. *Behold, I was borne in iniquity, and in sinne hath my mother conceived me*; and John 3. 6. *That which is born of the flesh, is flesh*; and *flesh and bloud cannot enter into the kingdome of Heaven*, 1 Cor. 15. 50. and Rom. 5. 12. *By one man sinne entred into the world, and death by sinne, and so death passed upon all men*; * in whom, or for that, *all have sinned*, 1 Cor. 15. 22. *In Adam all dye*; & Eph. 2. 3. *We were by nature the children of wrath, even as others.* All that are sentenced to death are guilty of sin; but children as well as men in *Adam* were senteneed to death, else no children should dye. Again, that which comes by nature is common to all who partake of that nature; but the Apostle teacheth us, that by *nature we are the children of wrath*; therefore certainly children are not free from sinne, which alone makes us the object of Gods wrath.

Rev. 21. 27.

* ἐφ' ᾧ.

ARGUMENT III.

They whom the Apostles baptized are not to be excluded from baptisme. For what the Apostles did in the performance of their ministeriall function, they undoubtedly did either by Christs command, or by the direction of the holy Spirit, wherewith they were infallibly assisted.

But the Apostles baptized children, for they baptized whole families, whereof children are a known part.

Acts 16. 15. & 33. 1 Cor. 1. 16.

Ergo, children ought not to be excluded from baptisme.

ANABAPTISTS *Answer.*

The Word housholdor family is taken in the places alleaged for the greater part of the family; neither is it said, that there were any children at all in those families.

REPLY.

First, to refell the first answer, the words of S. *Luke* are sufficient of themselves; where it is said, *that the Gaoler was baptized*,

Acts 16. 33.

καὶ, καὶ οἱ αὐτῷ πάντες, *and all that were his, or all that belonged unto him:* therefore not onely the major part of his family, according to the false and corrupt glosse of the *Anabaptists*, but simply and absolutely all that lived under his roof.

Secondly, as it is not said in expresse words, that there were any children in these families, so neither is it said that there were any women or servants; yet no man doubteth but there were of both sexes and conditions, at least in some of these families.

Thirdly, it is to be observed, that it is not said that the Apostle baptized one family, but many; namely, that of *Lydia*, that of the Gaoler and of *Stephanas*; and it is no way credible, that in all these families blessed by God, and converted to the Christian faith, that there should be no women fit to bear children, but all barren and unfruitfull.

Lastly, if there were any children in the families, and the Apostle had not baptized them, he would undoubtedly have excepted them, as he doth in the like case, 1 Cor. 1. 14. *I thank God, I baptized none of you but* Crispus *and* Gajus. *I baptized also the housholds of* Stephanas. He, who is so exact and punctuall in reckoning of those whom he baptized, if he had baptized no children, would have added; *I baptized also the housholds of* Stephanas, except the sucklings and children there. But the Apostle neither there nor elsewhere excepteth children; therefore being essentiall parts of a family as well as their parents, they must be comprized under the name of the family or housholds.

ARGUMENT IV.

Such as were circumcised under the Law may and ought to be baptized under the Gospel. For baptisme answereth to circumcision, and is called by that name, *Colos.* 2. 11, 12. the same grace is sealed unto us by the one as by the other; to wit, mortification of the flesh, remission of sins, and admission into the visible Church; and the children of Christians are as capable of baptisme as the children of the Jewes were of circumcision.

But children were circumcised under the Law, Gen. 17. 12, 13. *Ergo*, children may and ought to be baptized under the Gospel.

ANABAPTISTS *Answer.*

The argument drawne from the circumcision of children to the

baptisme of them followeth not, because there is a command for the one, and not for the other.

REPLY.

First, in this their answer, either by command they understand an expresse command, and in particular, or a generall and implicite; if they mean an expresse command and in particular, such an one is not requisite, as themselves (will they, nill they) must needs confesse: for they can produce no expresse and particular commandement, either for the baptizing of women, or administring the Lords Supper to them, or for sanctifying and keeping holy the eight day from the Creation, or first day of the week, called now the Christian Sabbath, nor for re-baptizing any that were baptized in their infancy, which the *Anabaptists* generally practise, and from thence take their names. If they understand a generall and implicite command; such an one we produced before for the baptisme of children in the prosecution of the first Argument, and shall many other in the Arguments ensuing.

Secondly, where the reason and equity of law remaines, there the law is still in force, at least for substance, though not for every circumstance. But the reason and equity of the law of circumcising children still remaineth: for nothing can be alleaged why children then should be by circumcision admitted to the Church, and not now as well by baptisme; *Hic aqua adversariis semper hæret.*

Thirdly, if the children of Christian parents should be excluded from baptisme, they should be in a worse condition then the children of the *Jews* were under the Law; for they by receiving the Sacrament of circumcision, were admitted into the visible congregation of Gods people, and accounted partakers of his promises: But it were absurd, nay, (as * *Calvin* further enforceth this Argument) execrable blasphemy to think that Christ should abridge those priviledges to the children of the faithfull under the Gospel, which God granted to children under the law.

* *Institut. l. 4. c. 16. par 6. Nisi forte arbitramur Christum suo adventu Patris gratiam imminuisse aut deteriasse, quod execrabili blasphemia non vacat.*

ARGUMENT V.

All they who are compriſed within the covenant, and are no where prohibited to receive the seale thereof, may and ought to receive it.

But

But children are comprised within the covenant of faith, whereof circumcision was a seale, *Rom.* 4. 11. and now baptisme is, and they are no where prohibited.

Ergo, children may and ought to receive baptisme.

Of the *major* or first proposition there can be no doubt; for it is unjust to deprive a man of the confirmation of that to which he hath a true right and title. And for the *minor* or assumption, it is as cleare, for so are the words of the covenant, *Gen.* 17.7. *I will establish my covenant between me and thee, and thy seed after thee.*

ANABAPTISTS *Answer.*

That promise there belongs only to the seed of Abraham *according to the flesh, and not to us.*

REPLY.

First, this answer is in effect refuted by the Apostle, *Rom.* 4.13. *The promise that he should be the Heir of the World was not given to* Abraham *or his seed through the Law, but through the righteousnesse of faith, as he was the father of all the faithfull*; and in that notion we are as well his children as the beleeving *Jewes*; and we read expresly, *Acts* 2.39. that *the promise is made unto you and to your children, and to all that are afar off, and even as many as the Lord our God shall call*; and *Gal.* 3.7. *Know ye therfore, that they that are of faith are the children of* Abraham.

Nota. *Ita Zachæus postquam fide justificatus erat dicitur filius Abrahæ. Luc.* 19.9.

Secondly, the covenant which God made with *Abraham* and his seed, is said to be eternall; the chiefe head whereof, was, that he would be their God: but this is not verified of *Abrahams* seed according to the flesh; for very few of them for these many hundred yeares have been Gods people, being professed enemies to Christ and his Church: this promise therefore must necessarily be understood of his children according to promise, among which all true beleevers and their children are to be reckoned, and if they are comprised within the Covenant, why should not they receive the seal of their initiation and admittance thereunto, which was Circumcision, but now is Baptisme every way corresponding thereunto? as is solidly proved, and clearly illustrated by S. *Cyprian* l. 3. *ep.* 8. *Lactan.* l. 4. *divin. instit.* cap. 13. *Augustinus ep. ad Dardonum* 57. *& cont. Jul. Pelag.* l. 2.

ARGUMENT VI.

Such who were typically baptized under the law, are capable of reall and true baptisme under the Gospel: for the argument holds good *à typo ad veritatem*, from the type to the truth; from the signs in the law to the things signified in the Gospel.

But children were typically baptized under the law, for they with their fathers *were under the cloud, and passed through the red sea*; and their washing with rain from the cloud prefigured our washing in baptisme, and by the Spirit; and the red sea in which *Pharoah* and his host were drowned, was an embleme of Christs bloud, in which all our ghostly enemies are drowned and destroyed. 1 Cor. 10. 1.

Ergo, children are capable of true and reall baptisme under the Gospel.

ANABAPTISTS *Answer.*

The cloud, and the red sea, and the rock that followed them, were not types, but onely metaphors and allegories from which no firme arguments can be drawne in this kinde.

REPLY.

First, this answer whets a knife to cut their own throats. * For, as *Gastius* affirmeth, it is the doctrine of the *Anabaptists*, that all sacraments are nothing else but allegories; if then the cloud and the red sea were allegories signifying our spirituall washing, according to their owne tenets they are sacraments: and if children were partakers of sacramentall ablutions under the Law, why not under the Gospel?

* *L. 2. De erro. Anabap p. 129. Opinio Anebaptistarum est, sacramenta esse allegorias quasdam bonorum operum, ut Circumcisionem interpretantur signum fuisse coercendarum cupiditatum, baptismum signum esse afflictionū.*

Secondly, the Apostle saith expresly, *v. 6.* that all these things were *types or figures*, or *lively patterns* to us; and *ver. 2. that all were baptized in the cloud, and in the sea:* the cloud therefore, and the sea were types of our baptisme, and not meer tropes or * allegories.

* So the Fathers generally. *Tertul. de resur. car. Talia interim divinarum veritatum lineamenta non minus parabolis operato Deo quam locuto: item scimus ut vocibus ita & rebus prophetatum. Et Chrysost. in* 1 Cor. τὰ μὲν διὰ ῥημάτων, τάδε διὰ τύπων ἐστὶν αὐτοῖς πάντα. *Et* 2 *serm. de Jejun. ait, Aliam esse prophetiam, διὰ τύπου sive πραγμάτων, aliam διὰ λόγου sive ῥημάτων.*

They may happily object, that as we read in the Canon-law, that a Pastor or Rector may have a Vicar endowed, *sed vicarius*

non

non habet vicarium; that a Vicar cannot have a Vicar endowed under him; and likewise in Philosophy, that the voice may have an eccho by the repercussion of the aire, but the eccho hath no eccho: so that the promises of God have types or sacraments representing them, but that the types and sacraments themselves have no types and sacraments to prefigure them. But the answer is easie, for we may say with *Nazianzen*, that either they may be τύπος τύπου ἀμυδρότερος, an obscure type of a clearer, and a rude draught or imperfect modell of a more perfect; such were the legall types of the Evangelicall sacraments: or to speake more properly, Circumcision, and the Paschall Lambe were not types of our Baptisme, and of the sacrament of the *Eucharist*, but of the things represented by them, *viz.* of the circumcision of the heart, * and our spirituall nourishment by feeding upon the Lamb of God that takes away the sins of the world.

*See more of this in the answer to *A.K. infra.*

ARGUMENT VII.

All they who belong to Christ and his kingdome ought to be received into the Church by baptisme.

But children belong to Christ and his kingdome, as Christ himselfe teacheth us, *Mark* 10. 14. and *Luke* 18. 16. *Suffer little children to come unto me, and forbid them not, for of such is the kingdome of God. Verily I say unto you, whosoever shall not receive the kingdome of God as a little child, he shall not enter therein*, verse 15. *And he took them up in his armes, and put his hands upon them and blessed them.*

Ergo, children ought to be admitted into the Church by baptisme.

ANABAPTISTS *Answer.* Edward Barber p. 13.

» *This place is put in to be read at the sprinkling of children: for* » *the whore hath sweet words, as sweet as oyle, and with these faire* » *speeches she maketh the nations yeeld to her*, Prov. 7. 21. *but the* » *simple onely beleeve her: for this place maketh nothing for the* » *baptisme of children: the children mentioned in the Gospel were* » *not sucklings; for it is said*, they came to Christ, *neither did* » *Christ christen any of them, though he took them into his armes,* » *and blessed them, to shew that he was the Saviour as well of* » *young as of old.*

REPLY.

REPLY.

First, *Barber* deserveth to be *trimmed* himselfe for thus reproaching his mother the Church of *England*, who, if she be a whore, what must he needs be but a bastard, who cannot deny himselfe to be born of her? if she and other reformed Churches who have excluded the Papacy, and banished the great whore out of their precincts, be no better then whores, what true spouse hath Christ in the world? or what had he for 1500. yeares? during which time all Churches through the Christian world baptized infants, even those who were the fore-runners of these *Anabaptists*, and bare also their name because they practised re-baptizing as these doe; yet they condemned not simply the baptisme of infants, as I noted before.

Secondly, though it be said that these children came to Christ in a large sense, that is, had accesse to him, yet they came not to him upon their owne legges; for S. *Luke* saith, προσέφερον αὐτῷ, they brought unto him babes, βρέφη, who were no other then such as we tearm sucklings, or infants: and though it be true that Christ christened them not; for he christened none himselfe, but his Disciples only, as S. *Iohn* teacheth us; yet his receiving them and blessing them, and commending humility to all by their example, saying, *that of such, and none but such, is the kingdome of God*, is a sufficient ground and warrant for us to christen them: for, why should not we receive them into the bosome of the Church, whom Christ took into his arms? Why should we not sign them, on whom he laid his hands? Why should not we baptize and pray for them whom he blessed? If he be the Saviour of young as well as old, (and to perswade us of this truth, expressed such love to infants) why should we exclude them from baptisme, an outward means of salvation, whom Christ (as they confesse) excludes not from salvation it selfe? See more below in the answer to *A. R.*

Iohn 4. 2.

ARGUMENT VIII.

All they who are partakers of the grace both signified and exhibited to us in baptisme, may and ought to receive the signe and sacrament thereof: this is the basis and foundation upon which S. *Peter* himselfe builds, *Acts* 10. 47. *Can any man forbid water, that these should not be baptized which have*

have received the holy Ghoſt as well as we? And it may be farther confirmed both by an argument drawn *à majore ad minus*, after this manner: If God beſtow upon children that which is greater, the inward grace; why ſhould we deny them the leſſer, the outward element? or by an argument drawn *à relatis*, They to whom the land is given ought not to be denyed the ſight and keeping of the Deeds and evidences thereof; neither ought we to ſever thoſe things which God hath joined, to wit, the ſignes and the things ſignified: they divide the ſign from the thing ſignified who deny them to have grace ordinarily, *modò non ponat obicem*, who receive the outward ſigne; and they againe ſever the thing ſignified from the ſigne who allow unto children the grace of remiſſion of ſins, and regeneration, and yet deny them the ſign and ſeal thereof, to wit, baptiſme.

Bullenger adv. Anabap. l. 6. Cum id quod majus eſt infantes habeant, rem ſcilicet ſignatam, gratiam Dei & remiſſionē peccatorum; quis illis id quod minus eſt, ſignum, aquam videlicet, denegabit?

But children receive the grace ſignified and exhibited in baptiſme: for the Apoſtle teacheth us, *they are not unclean but holy*; and therefore have both remiſſion of ſins and ſanctification. 1 Cor. 7. 14

Ergo, children ought ro receive the ſign and ſacrament thereof, to wit, baptiſme.

ANABAPTISTS *Anſwer.*

The Apoſtles meaning is that the children of beleevers are not unclean, that is, baſtards; but holy, that is, born in holy wedlock. *Edward Barber p. 17.*

REPLY.

Firſt, this anſwer is no way pertinent to the ſcope of the Apoſtle, which is to perſwade the Chriſtian husband not to forſake his unbeleeving wife, nor the Chriſtian wife to depart from her unbeleeving husband; becauſe the unbeleever is ſanctified by the beleever; where by ſanctification the Apoſtle cannot underſtand legitimation. For faith in the husband doth not legitimate the wife, that is, make her no baſtard if ſhe were ſo born, or a legitimate wife if ſhe were not lawfully contracted, but ſanctifieth her to himſelfe, and maketh her a part and member of an holy family dedicated to God.

Secondly, neither is ſanctification here nor in any other place of Scripture taken otherways then for ſeparating ſome away from prophane, as perſons, times and places, are ſaid to be ſanctified:

neither doth *holy* necessarily imply no bastard, for some holy men have been base-born: nor doth *not bastard* imply holy; for both the children of damned hereticks, yea, and infidels too, * if they be begotten in wedlock, are no bastards; yet in the state and condition they are in, are far from holy. See more hereof *infra* in the answer to *A. R.*

* *Martyr. loc. Commun. class. quarta c. 8. Si tantum civilem puritatem prolis inde susceptæ adduxeris, quid nobis magis tribues quam infideles habeant? illorum enim filii si ex matrimonio procreentur legitimi sunt, & ut justi hæredes admittuntur. Quare videtur Paulus quiddam aliud indicasse quod liberis infidelium non sit datum, sed quod ad ecclesiam Dei pertineant, & ad electionem ac promissionem* p. 823, 824.

Argument IX.

All Apostolicall traditions (which are truely such) ought to be had in reverent esteem, and retained in the Church. For what the Apostles delivered they received from Christ himselfe, either by word of mouth, or the infallible inspiration of his Spirit: such things are part of that *sacrum depositum*, which *Timothy* is charged so deeply, (*O Timothy keep that which is committed unto thee*) and the *Thessalonians* to keep, *Stand fast and keep*, παραδόσεις, word for word, *the traditions which you have been taught either by word or by Epistle.*

1. 6. 20.
2. 2. 15.

But the Baptisme of children is an Apostolicall tradition truly so called.

Ergo, it ought to be had in high esteeme and retained in the Church.

Anabaptists *Answer.*

Though it hath been an ancient custome in many Churches to christen children, yet it is no Apostolicall tradition, but an humane ordinance, which hath its originall from the Pope, the man of sin.

Reply.

Firſt, there was christening of children in the Church before there was any Pope in the sense they take the word for œcumenicall bishop, challenging unto himself and usurping authority over the whole Church; for not onely * S. *Augustine*, and *Prosper*, and *Jerome*, make mention of this custome and good use of it to condemn the *Pelagian* heresie which denieth originall sin, but also the Councell of *Carthage*, in the dayes of * S. *Cyprian*, who flourished in the yeare 250. determined, not onely that children might and ought to be baptized, but also even before the eighth day;

* *L. 1. de pec. merit. & remiss. c. 26. l. 2. de voc. Gen. cap. 8. l. 3. con. Pelag.*
* *Cyp. ep. ad Fidum*

day; upon which some in those days stood strictly, but erroneously: and conformably hereunto we find a canon in the *Milevitan* councell, [a] in which the Synod decreed, that *whosoever shall deny baptisme to children, even as soon as they come out of their mothers womb* (in case the children be weak, and in apparent danger of death) *let him be accursed*; and before the Synod of *Carthage*, or this *Milevitan*, [b] *Irenæus* in his second book against heresies, *chap.* 39. speaks of *infants, children, young and old, saved by their new birth in Christ*; namely, *by water and the spirit*, Joh. 3. 5.

Secondly, S. *Origen* and S. *Austine* affirm in expresse tearms, that the *baptisme of children is an Apostolicall tradition. Origen* having alledged the words of the *Psalme* (51. 5.) *I was born in iniquity, and in sin hath my mother conceived me*, inferreth upon it, *propter hoc*, for this reason, *because we are all conceived and born in sin, the Church hath received a tradition from the Apostles to administer baptisme to little children.* And S. *Austine*; [c] *The custome of our Mother the Church, in baptizing infants, is no way to be slightned or rejected, nor otherwise to be thought on or beleeved then as an Apostolicall tradition.*

Thirdly, it may be proved to be an Apostolicall tradition by that ground which S. *Austine* layeth, and every mans reason readily giveth assent thereunto, namely, [d] that *whatsoever is observed uniformly in all Churches, and no man can tell when it began, must needs be thought either to be done by the Decree of some generall Councell, or to have descended from the tradition of the Apostles themselves.*

But the baptisme of children hath been observed, and practised through the whole Christian Church, as [e] *Austine* affirmeth, neither was it first appointed by any Canon of generall Councell that can be produced: for though it be mentioned in the Councell of *Vienna*, and the second Councell held at *Brachara*, and in *Synodo Gerundensi*, yet was it far more ancient then any of those Councels, neither can any name the time when first it began; and therefore we cannot otherwise conceive of it, then it had its first originall from the Apostles.

ARGUMENT X.

All members of the reformed *Protestant* Churches in Christendome

[a] *Placuit ut quicunq; parvulos recentes ab uteris matrum baptizandos negat, anathema sit.*

[b] *Salvantur omnes qui renascuntur in Christo, infantes, pueri, juvenes, senes.*

Cõment. in c. 6. ad Rom. ecclesia ab Apostolis traditionem accepit etiam parvulis dare baptismum.

[c] *L. 10. de gen. ad lit. cap. 23. Consuetudo, inquit, matris ecclesiæ in baptizandis parvulis nequaquam spernenda est, nec ullo modo superflua deputanda, nec omnino credenda nisi Apostolica esset traditio.*

[d] *L. 4. de bapt. infant. Quod universa tenet ecclesia nec conciliis institutum, sed semper retentum est, non nisi authoritate Apostolica traditum verissime creditur.*

[e] *L. de pec. mer. cap. 26.*

stendome ought to conform their judgements to the harmony of the *Protestants* confessions set forth by the consent of all orthodox Churches, and firmly grounded upon deductions at least from holy Scripture, if not evident texts.

But the judgement of all the reformed Churches delivered in the harmony of their confessions is professedly for the baptisme of children, and expresly against this tenet of the *Anabaptists*.

Ergo, let the *Anabaptists* either disclaim the name of *Protestants*, and children of the reformed Churches, or renounce this their heresie; for, *turpis pars quæ non congruit toti*.

Now for the *Protestant* confessions concerning this point, I shall rehearse them in order, beginning with the *English* Articles of Religion, *Artic.* 11.

First, *the infants of Christian parents are not to be kept from baptisme, because they are born in sin, and belong to the people of God.*

Harm. Conf. sect. 13. *c.* 20. *Damnamus Anabaptistas qui negant baptizandos esse infantulos recens natos à fidelibus: nam juxta doctrinam evangelicam, horum est regnum Dei, & sunt in fœdere Dei; cur itaque non daretur iis signum fœderis Dei? cur non per sanctum baptismum initiarentur qui sunt peculium, & in ecclesia Dei?*

Secondly, *the Helvetian* confession, *We condemn the* Anabaptists, *who deny that children newly born ought to be baptized: for, according to the doctrine of the Gospel, of such is the kingdome of God; and they are within the covenant of God: why therefore should not the seal of that Covenant be given unto them?*

Thirdly, *the Bohemian* confession, [f] *Though baptisme for the most part in the primitive Church were administred to men of riper years, yet children ought to be dedicated and consecrated to Christ, according to his command, Suffer little children to come unto me.*

Fourthly, *the French*, Article 35. [g] *Although baptisme be ae sacrament of faith and repentance, yet in as much as children are reckoned with their parents in the Church of God, we affirm, that infants that are born of holy parents ought to be baptized by Christ authority.*

Fiftly, *the Belgick* confession, [h] *We beleeve that children ought*

[f] *Har. conf. sect.* 13 *c.* 12. *Datur baptismus etiam infantibus qui & ipsi numero populi Dei referuntur, quibus hoc ministerio ad salutem inserviri debet ut & ipsi Christo consecrentur secundum mandatum ejus; Sinite parvulos, &c.* [g] *Confess. Gal. Artic.* 35. *Affirmamus infantes sanctis parentibus natos esse ex Christi authoritate baptizandos.* [h] *Artic.* 34. *Nos infantes eadem ratione baptizandos & signo fœderis obsignandos esse credimus, qua olim in Israele parvuli circumcidebantur, nimirum, propter ejusdem promissiones infantibus nostris factas.*

to

to be baptized, and signed with the signe of the Covenant, for the same reason for which the children in Israel were circumcised, namely, for that the same promises are made to them and to us.

Sixtly, *the Augustane* confession, *they* [i] *condemn the* Anabaptists, *who dislike the baptisme of children, and affirm, that infants without baptisme, and dying without the Church may be saved.*

Seventhly, *the Saxon* confession, [k] *We retaine the baptisme of infants, because it is most certaine, that the promise of grace belongeth also to infants: and because of them it is said, Suffer little children to come unto me, for of such is the kingdome of heaven.*

To drive this naile to the head, I shall need to adde nothing save the capitall punishments inflicted upon such as taught and practised *Anabaptisme*: those Christian States accounted it no light error upon which they laid so heavie a load of punishment; in some places the broachers of this heresie, and practisers of re-baptizing, have been punished with beheading, in some with drowning, and in some with burning. There is a law against this sect in the Code of [l] *Justinian*, written with bloud rather then ink, *If any man be convicted to re-baptize any of the Ministers of the Catholike sect, let him who hath committed this hainous crime, together with him whom he hath seduced to be re-baptized, suffer the stroak of death.* At [m] *Vienna* the *Anabaptists are tyed together with ropes, and one draweth the other into the river to be drowned:* as it should seem, the wise Magistrates of that place had an eye to that old maxime of justice, *Quo quis peccat, eo puniatur, let the punishment beare upon it the print of the sinne:* for as these sectaries drew one another into their errour, so also into the gulfe; and as they drowned men spiritually by re-baptizing, and so prophaning the holy sacrament, so also they were drowned corporally. [n] In the year of our Lord, 1539. two *Anabaptists* were burned beyond *Southwark*, in the way to *Newington*; and a little before them, five *Dutch Anabaptists* were burned in *Smithfield*.

If I have been somewhat the more prolix in the prosecution

[i] *Artic. 9. Damnant Anabaptistas qui improbant baptismum infantum.*

[k] *Art. 13. Retinemus & infantum baptismũ, quia certissimum est promissionem gratiæ etiam ad infantes pertinere.*

[l] *L. 1. tit. 7. Si quis rebaptizare quempiam de ministris Catholicæ sectæ fuerit retectus, una cum eo qui piaculare crimen commisit, & hic cui persuasum sit, ultimo supplicio percellatur.*

[m] *Gastius de Anabapt. error. l. 1 p. 178. Viennæ uno die multi ob catabaptismum submersi sunt; funibus enim ita ligati erant ut alter alterum post se traheret donec omnes præcipites ruerent suffocarenturque.*

[n] How his Chronicle, *p.* 456. & 579.

of the arguments which make for the baptisme of infants, S. *Austine* shall plead for this my large plea for them, ° *We are in conscience bound to speak the more for poor infants, because they are not able to speak for themselves.*

° *Ad Hil. ep. 89. tanto magis pro infantibus loqui debemus quanto minus ipsi pro se loqui possunt.*

Now there remaineth nothing, but that we stop the mouthes of their adversaries, by refelling such objections as they usually make, and unchristianly urge against christening them at our Font.

The Objections of the Anabaptists answered.

Obj. 1. First, they argue from the Scripture negatively, thus: The baptisme of children hath no warrant in Gods Word; for we find there no command for it, no example of it, no promise to it: therefore it is to be rejected as an humane invention, and condemned also as an addition to the Scripture.

Sol. 1. But we answer, that by the like argument they might prove that no woman ought to be admitted to the sacrament of the Lords Supper; for there is no command for womens participation of the sacrament, nor example of it, nor promise to it in Scripture. P If they answer, that women are compriſed under the name of beleevers, so are children under the name of whole housholds and families, which are reported in holy Scripture to have been baptized. If they say further, that by a like reason women are to be admitted to the Sacrament, as men, because Christ dyed as well for them as men, and they as well incorporated into Christs mysticall body, as men: we rejoyne in like manner, for the same reason that children were circumcised under the law, they ought to be baptized under the Gospel. For sith they are compriſed in the covenant, why should not they receive the seale thereof set to it in the new law, as well as the children of the Jewes received the seale set thereunto by the old?

P If they alleage that ἄνθρωπος is a name common to women as well as men; it is true, when the Article ὁ is joyned to it, but the Apostle useth the masculine ἑαυτὸν, *v.* 28. & *v.* 29.

Secondly, I have produced before both command for baptizing of children, *Argument* 1. and example of it, *Argument* 3. and promise also unto it, *Argument* 5. The command of baptizing all Nations, *Matth.* 28. 29. the examples of baptizing whole families, *Acts* 16. 15. 33. 1 *Cor.* 1. 16. and the promise made to us and our seed, *Acts* 2. 39. evidently extended to children.

They

They argue from Scripture affirmatively; our Lord Jesus Christ in that great Charter, *Mat.* 28. 18, 19, 20. saith, *Goe teach all nations, baptizing them in the name of the Father, Sonne, and Holy Ghost; teaching them to observe all things whatsoever I have commanded you:* and *Mark.* 16. 15. *Goe ye into all the world, and preach the Gospel to every creature;* he *that shall believe and be baptized shall be saved; but he that will not believe shall be damned.* From these texts they would infer that none ought to be baptized but such who are first taught, and instructed in the principles of Christian faith; and consequently, that no children ought to be baptized, because they are not capable of teaching. *Obj.* 2.

That the placing the word *teaching* before *baptizing* in that text doth no more conclude that teaching must always precede baptisme, then the setting repentance before faith in those words, *Repent ye, and beleeve the Gospel, Mark.* 1. 15. and setting water before the Spirit, *John* 3. 5. (*except a man be borne of water and the spirit*) necessarily infer that repentance goeth before faith, which yet is but a fruit of faith: or that the outward baptisme with water goeth before the inward baptisme of the Spirit; whereas the contrary is clearly proved out of that speech of *Peter* to *Cornelius*, Acts 10. 47. *Can any man forbid water that these should not be baptized, which have received the Holy Ghost as well as we?* *Sol.* 1.

Secondly, if there be any force in this argument drawne from the order of the words, it maketh against them: for thus we *wound them* with their *Dudgeon-dagger*, (Christ saith) *baptize them in the name of the Father, teaching them to observe all things:* baptizing therefore must go before teaching, especially in children, who may be baptized before they can be taught. 2.

Thirdly, they mis-translate the words: for Christ saith not *Go, teach all nations, baptizing them, and teaching them to observe all things:* neither is there a tautology in our blessed Saviours words; for his words are μαθητεύσατε, *&c. Go, make Disciples among all Nations, baptizing them, and teaching them.* Now though children cannot be taught before they are baptized, yet they may be after a sort *made Christs Disciples* by their Parents or Godfathers offering them unto God, and undertaking for them, 3.

that.

that they shall be brought up in the Christian Religion.

4. Fourthly, Christ speaketh here of the plantation of the Christian faith, and the conversion of whole Nations, in which always the preaching of the Word goeth before the administration of the Sacrament. First, men are taught to repent of their sinnes, and believe the Articles of the Christian faith, and after they have made confession of the one, and profession of the other, then they are to be received into the Church by baptisme. This course was taken by the Apostles in the beginning, and must at this day be taken by those who are sent into *Turkie*, or the East or West *Indies*, to convert *Pagans*, or *Mahumetans*, or unbelieving *Jewes* to the Gospel. They are to baptize none before they have taught them the principles of Christian Religion; but after the Gospel is planted, and the parents are believers, and received into the Church by baptisme, their children are first to be baptized, and afterwards taught so soon as they are capable of teaching.

Obj. 3. They argue from examples after this manner: such are to be baptized, who with the *Jewes* in *Jerusalem*, Mat. 3. 6. *confesse their sinnes*; who with the Proselytes, *Acts* 2. 41. *gladly receive the Word*; who with the Samaritans, *Acts* 8. 6. *give heed to the word preached*; who with those of *Cornelius* his family, *Acts* 10. 44. receive the Holy Ghost by the hearing of the word; who with *Lydia, have their hearts opened to attend the things that are spoken by the Apostles*, *Acts* 16. 14. who with the Gaoler, *heare the word preached*, and seek after the meanes of salvation, *Acts* 16. 30. But children can neither confesse their sinnes, nor attend to the Word preached, nor actually believe, nor desire baptisme: they therefore ought not to be baptized.

Sol. 1. But we answer, all that can solidly be concluded from these examples is but this in the affirmative; all such who were so qualified as these were, *viz.* hearers of the Gospel, penitent sinners and true believers, unfainedly desiring the means of their salvation, ought to be admitted into the Church by baptisme, which we freely grant: but they cannot conclude from these examples negatively, that none other ought to be christened, no more then it will follow, that those of *Cornelius* his family received the gift of the Holy Ghost, and spake with divers tongues

tongues before they were baptized with water; therefore none but such who have received such gifts of the Holy Ghost may & ought to be baptized. To confesse sins, and actually professe faith makes a man more capable of baptisme; yet dumbe men who can doe neither, if they have a good testimony of their life and conversation, and by signes make it appear they unfainedly desire the Sacraments, may receive them.

Secondly, if there be any force at all in an Argument drawne from examples affirmatively, it must be from examples in the like kinde; as from men to men, and from children to children; not from women to men, or from men to children, or from children to men. For it will not follow, women in the Apostles times were covered in the Church, therefore men ought to be so: or men may speak in the Church, therefore women may: or children are usually fed with milk and not strong meat, therefore men in riper years ought to use such diet: no more will it follow, men in riper years, who are capable of instruction ought to hear the Word, to give their assent thereunto, and enter into a strict covenant with God to lead a new life before they have accesse to the Font. Therefore the like duties are required of children, who have not yet the use of reason, nor knowledge of good or evill. By this reason they might starve children because the law is, *He that will not labour let him not eat.* It holds in men, but no way in children, who are not able to labour in any calling by reason of the infirmity of their joynts, and want of reason and understanding. 2.

Baptisme is a seale of the righteousnesse of faith, therefore it ought to be administred only to believers; else we set a seale to a blank. But children are no believers, nor can be while they are such, because they cannot understand the word nor give assent thereunto. *Ergo*, children ought not to be baptized. *Obj.* 4.

But we answer, that unbelievers or not belivers may be either taken for, first, such as when they heare the Word of God, reject it: or secondly, such who neither have means to hear it, nor desire it, such unbelievers are to be excluded from baptisme. For to give baptisme to such, were worse then to set a *seale to a blank*, it were to *give holy things to Dogs*, and *cast pearle before swine*. Or thirdly, for such who are borne within the precincts *Sol.* 1.

of the Church, & care is taken that they shall be taught the principles of faith, as soon as they are capable thereof. These though they cannot give yet an actuall consent to the mysteries of faith, are not to be tearmed infidels or unbelievers positively, but negatively only; and we ought in charity to believe, that they will actively believe as soon as they shall have use of reason, and God by his Spirit shall open their hearts to attend to the Word preached: to unbelievers in this latter sense, as circumcision, the seale of the righteousnesse of faith under the law was given, so may baptisme though not in token of their present, yet of their future faith.

2. Secondly, the children of the faithfull parents whom the Apostle calleth holy, receive some measure of grace even in their infancy, as the text saith expressly of S. *John Baptist, he shall be filled with the Holy Ghost from his mothers wombe*, Luke 1. 15,41. *as* Elizabeth *heard the salutation of* Mary, *the Babe sprang in her wombe.* Upon which words, [p] *Ambrose* commenting, saith; *John Baptist*, while *he was yet in his Mothers wombe, received the grace of the Holy Ghost, and his leaping with joy argued some sense and apprehension of that joyfull message.*

[p] *Adhuc in utero positus spiritus accepti gratiâ designavit; habuit intelligendi sensum qui exultandi habebat affectum. Cal. l. 4. instit. cap. 16. Quos pleno lucis suæ fulgore illustraturus est Dominus, cur non iis quoque in præsens, si ita libuerit, utiq; scintilla irradiaret?*

Now, sith children that dye shortly after baptisme have the full sight of Gods face in Heaven, why may they not have some glimpse of it even while their soule is in their body? [q] S. *Austine* is confident, that *God after a most hidden manner infuseth his grace into children*; and in his 57 *Epistle* ad Dardanum, *it is a wonderfull thing, yet true, that God dwels not in some who know him, as the Philosophers*, Rom. 1. and *he dwelleth in some who know him not, as in Infants baptized.* We may safely therefore conclude with [r] *Tilenus, children have faith as they have reason; in the seed, though not in fruit; in the root, though not in the leaf; in some inward operation, though not in any outward expression.*

[q] *L. 1. de pec. mer. & remiss. cap. 9. Dat sui spiritus occultissimam gratiam, quam etiam latenter infundit & parvulis.* [r] *Syntag. disp. par. 2. c. De bapt. utraque ipsis inest actu primo non secundo, in semente non in messe, in radice non in fructu; interna spiritus virtute, non externa operis demonstratione.*

Obj. 5. They argue also, *ab absurdo*, indeed absurdly, after this manner: *signum frustra datur non intelligenti*, it is a vaine and absurd thing

to

to administer the Sacrament to such as know not what it means; as it is to no purpose to preset a beautifull picture to a blind man, or sound a silver Trumpet in a deafe mans eare, or minister physick to a dead body. But children know not what the Sacrament means: when the cold water is powred on them, they are offended with it, and expresse their dislike with crying and teares: therefore 'tis in vaine to christen children.

But we answer; in this objection the *Anabaptists* Gyant-like fight with God. For if there be any force in this Argument at all, it will be as availeable to overthrow the circumcising of children instituted in the old Law by God himselfe, as their baptisme in the new. For the children among the *Jewes* under the law, who were circumcised the eighth day, knew no more what Circumcision meant, then ours doe what Baptisme; only they felt the pain of the knife, as these do the coldnesse of the water, yet were they circumcised by Gods expresse command. Will they say, that Christ uttered many Parables, and wrought many signes and wonders before his Disciples and other of the Jewes in vaine, because at the present they understood them not, though afterwards they understood them, and made singular use of them? In like manner dare they affirme that Christ did in vaine lay his hands upon children and blesse them, because children knew not what it meant? or that Ministers in vaine baptize them, because at that time they knew not what it signifieth, or why it is done? *Sol.* 1.

Secondly, it is not in vaine to offer to any that which may doe them good, whether they be sensible of it or no. Physick is ministred to children, naturall Fooles, and mad men, to cure them, although in the case they are in they have no knowledge what good it may doe them. A man that is in a swoon hath strong water powred downe his throat, even when he is past sense, and it fetcheth him againe: so though children perceive not what they receive, yet the Sacrament may be and is soveraigne unto them for their soules health. 2.

Thirdly, though children for the present understand not why they are baptized, and what is undertaken for them, and what fruit they reape by baptisme, yet order is taken by the Church, that as soone as they come to years of discretion and actu- 3.

all use of reason, they shall understand and be perfectly instructed in this mysterie; and that which is done to them in their infancy, after they have notice of it will be altogether as beneficiall unto them, as if they had knowne it at the time when the Sacrament was administred unto them.

Obj. 6. They argue from the effects of baptisme; baptisme is the *laver of regeneration*, the *burying of the old man*, the *putting on of Christ*, the *putting away the filth of the flesh*, with *a confident demanding of a good conscience*. But children are not regenerated nor renewed in their mind, nor have buried the old man, nor have put on the new, nor can confidently demand with a good conscience out of a certain perswasion of faith: therefore they ought not to be baptized.

Sol. But we answer, the texts of Scripture upon which they ground their argument, namely, *Coloss.* 2. 11, 12. *Tit.* 3. 5. *Heb.* 10. 22. 1 *Pet.* 3. 21. containe in them high commendations of baptisme; but no prohibitions of administring it to children: for all these effects the Spirit of God produceth in all the elect that are baptized, but not all at an instant, but by degrees, as we grow in faith and in the knowledge of our Lord and Saviour: they are begun at our baptisme, but perfected afterwards, unlesse the party immediately dye after baptisme, when no doubt God supplieth that by the extraordinary work of his Spirit, which riper yeares with the ordinary meanes of faith would have brought forth, if God had spared them life. Children are regenerated by the impression of Gods image in their soule, which in processe of time shineth most bright in them by supernaturall light in the understanding, and purity in the heart, and conformity in their lives to the law of God: they are also purged from the guilt of their sinnes, and Christs righteousnesse is imputed unto them, though they have no sense or feeling thereof till God worketh powerfully upon their hearts by the preaching of the Word, and they apprehend Christs merits by an actuall faith. As a flower in the Winter lies hid under ground in the root, which at the Spring shooteth forth the leaves thereof; so in children that are baptized there remains that *root* of sanctifying grace in their hearts, which in riper years *putteth forth the leaves thereof* by a holy profession, and *bringeth forth fruit* by a godly conversation.

They

They argue *à pari*; if the Sacrament of Baptisme be to be administred to children, then also the Sacrament of the Lords Supper, for both are seales of the same Covenant. But the Supper is not to be administred unto infants, therefore neither is Baptisme. *Obj.* 7.

But we answer, that the inference is not good: for though both are seals of the Covenant of grace, yet there is a threefold disparity in them, which looseneth the sinews of the argument. *Sol.*

First, Baptisme is a seale of our new birth; but the Lords Supper of our growth in grace and ghostly strength: baptisme is a sacrament of initiation, the Lords Supper of perfection. Now it will not follow, that because a puny or novice may or ought to be admitted to the lowest form in the schoole of Christ, therefore he may and ought to be set in the highest: the Lords Supper is strong meat, and not milk, and therefore no fit meat for sucklings. 1.

Secondly, the sacrament of the Lords Supper was instituted for the commemoration of Christs death; *As oft as ye eat of this bread, and drinke of this cup*, saith the Apostle, *ye shall declare the Lords death till he come*. But children neither can apprehend nor shew forth Christs death; therefore that sacrament is not ordained for them. 2. 1 Cor. 11. 26.

Thirdly, before the receiving of the Lords Supper every one is required to examine himselfe, which children cannot doe. But before baptisme there is no such examination required; though if any in riper years be converted to the Christian faith, it is most requisite that he be examined by the Minister who baptizeth him, and that he be able to give a good account of his faith: but every one who is fit to be baptized, is not presently to be admitted to the Lords Table without precedent preparation, and a more strict examination of himselfe, both concerning his growth in faith and sincerity of repentance, and unfained charity, with an earnest desire of that heavenly repast. 3.

They argue from Christs example, who was not baptized till he was thirty years of age. *Obj.* 8.

But we answer, that Christs example alone without a precept doth not bind us. For Christ neither instituted nor administred *Sol.* 1.

the holy Supper till the day before his death, and then he both adminiſtred and received it after Supper, and that with his Apoſtles onely: yet we are not bound, either to defer our receiving to the day before our death, or to adminiſter the *Euchariſt* after Supper, or to participate onely with ſuch a number, and thoſe Prieſts or Miniſters of the Goſpel.

Secondly, Chriſt in his infancy was circumciſed, Circumciſion then being in force, neither was Baptiſme then inſtituted; but now Circumciſion is abrogated, and Baptiſme ſucceeds in the place thereof.

Thirdly, though Chriſt were not baptized in his infancy for the reaſons above alledged, yet was he baptized (if I may ſo ſpeak) in *the infancy of baptiſme it ſelf*. For, as ſoon as *John* began to baptize, Chriſt came unto him, and required baptiſme of him. When the fulneſſe of time was come, in which God appointed to manifeſt him to the world, and appoint him our teacher by a voice from heaven; *This is my beloved Son in whom I am well pleaſed, heare him.* According to whoſe example, we ought not to defer our baptiſme; but, upon the firſt opportunity offered unto us, receive that ſeale of our new birth in Chriſt, and admiſſion into his Church.

I conclude the anſwer to this argument with an obſervation of* *Gaſtius*; that Chriſt, becauſe he was Lord both of the people in the Old Teſtament, and of them in the New, therefore he would receive the Sacraments of both, and was both circumciſed in his infancy, & baptized alſo as ſoon as baptiſme was in force.

* *L. de exord. Anabaptiſt. p.340. Chriſtus ſimul circumciſus & baptizatus eſt, nempe Dominus amborum populorũ, ideo & Sacramenta amborũ aſſumpſit.*

Since the examination and confutation of the ſecond Article of the *Anabaptiſts*, there came to my hands a ſmall Pamphlet dedicated to the Houſe of Commons, intituled, *The vindication of the royall commiſſion of king Jeſus:* wherein the Authour, *Francis Cornwell*, Maſter of Arts, and ſometimes ſtudent of *Emmanuel* Colledge in *Cambridge*, frameth many arguments againſt the Ordinance of the Church in baptizing Infants. Of which I may truly ſay, as *Martiall* doth of *Cæcilius*, who made divers diſhes of one and the ſelfe-ſame kind of courſe root.

Atreus Cæcilius *cucurbitarum*
Sic illas quaſi filias Thyeſtæ
In partes lacerat ſecatque mille:

Guſtu

Guſtu protinus has edes in ipſo,
Has prima feret, alterave menſa,
Has cœna tibi tertia reponet:
Huic ſeras Epidipnidas parabit:
Hoc lautum vocat, hoc putat venuſtum
Vnum ponere ferculis tot aſſem.

« Thou cheateſt my ſtomach with variety of diſhes, in all « which there is but one ſory root dreſt after a divers manner, « &in all of them not a half-penny worth of good & ſolid meat. So this new Anabaptiſticall *Proſelyte* endeavours to *cheat* the judgement of the Reader with variety of Syllogiſmes and Enthymems, in which there is but one or two arguments at moſt propounded in divers forms, and in all of them not the weight of one ſolid reaſon; the ſumme and effect of his whole book is contained in the Title-page, wherein he affirmeth, that the chriſtening of Children doth *univerſally oppoſe the commiſſion granted by King Jeſus, Matth.* 28. 19. 20. *Mark.* 16. 15, 16. and that *Pedobaptiſme* is *a Popiſh tradition*, brought into the Church by *Innocentius* the third; upon theſe two *notes* he *runs in diviſion* through his whole book. The firſt hath no colour of probability, and the latter is a groſſe and ignorant untruth: if the baptiſme of infants *oppoſe the commiſſion granted by Chriſt, Mat.* 28. either it oppoſeth it in words, or in ſenſe; not in words, for there is no mention at all of children in either of thoſe texts, much leſſe any prohibition of baptizing them: neither doth it oppoſe it in ſenſe; for the meaning of our Saviour there apparently is, that his Apoſtles and their ſucceſſours ſhould go and convert all Nations, and plant Chriſtian Churches in them: firſt, teaching them the Goſpel and principles of Chriſtian Religion, and after adminiſtring the Sacraments unto them; which they have done accordingly: firſt, teaching the parents and baptizing them, and after their children into their faith. But the objection from theſe texts is fully anſwered, and retorted in the end of the conference, and in the ſolution of the firſt argument brought by the *Anabaptiſts* in this ſection. And therefore I come briefly to examine his ſecond *aſſertion* or rather *aſperſion* of the whole Chriſtian world in theſe words in the frontiſpice of his

his book, *Against the Antichristian faction of Pope* Innocentius *the third, and all his favourites, that exacted by a decree, that the baptisme of the infants of beleevers should succeed Circumcision.* These words vertually contain this proposition, that the christening children is the practice of an Antichristian faction, which was brought first into the Church by the decree of Pope *Innocentius* the third. Of which enunciation I may say as *Tertullian* doth of the Chameleon, *quot colores, tot dolores:* or rather, *quot dicta, tot maledicta*; so many words as there are, so many grosse errors and scandalous reproaches. For the baptizing infants is not the practice of a faction, nor of a part, but of the whole; not Antichristian, but truly Christian Church. Neither was introduced by *Innocentius* the third, but is of farre more ancient date, and was derived even from the times of the Apostles themselves.

First, it is well known that the *Greek* and *Latine* Churches, or the Easterne or Westerne were the *membra dividentia* of the whole Church; and that the christening of infants was approved of and practised by the *Greek* Church, is evident by the testimonies of *Origen, hom.* 8. upon *Leviticus*, and 14 of *Luke*: and *Gregory Nazianzen, orat.* 40. *in bap.* [* *What wilt thou say of Infants that neither experimentally know the grace of Baptisme, nor the losse by want thereof? Shall we baptize them? Yes, by all means, if there be any danger; For it were better that they should be sanctified, though they be not sensible thereof; then to goe out of this World without the seale and badge of their initiation into Christianity.*] And that it was likewise approved and practised in the *Latine* Church, is clearly collected from *Ambrose, lib. de Abrahamo Patriarcha, Ieron. cont. Pelag. lib.* 3. *Augustin. lib.* 10. *de Gen. ad lit. cap.* 23. *Cyp. ep.* 59. *ad Fidum.* Now if the *Greek* and *Latine* Churches were Antichristian, where were there any Christians in in the world?

* Τί δὲ ἂν εἴποις περὶ τῶν ἔτι νηπίων καὶ μήτε τὴν ζημίαν ἐπαισθανομένων, μήτε τὴν χάριν; ἢ καὶ ταῦτα βαπτίσομεν; πάνυγε, εἴπερ τις ἐστὶν ὀφειλὴ κἀνθρωπίνη, κρεῖσσον γὰρ ἀνοσιώτατος ἁγιασθῆναι, ἢ ἀπελθεῖν ἀσφράγιστα καὶ ἀτέλιστα.

Secondly, Pope *Innocentius* the third, as it is well known to all the learned, lived in the twelfth age of the Church, and flourished about the year 1215. in which year he called the great Councell at *Lateran*. Before him *Gregory* the great (whom M. *Cornwell* himselfe alledgeth, *p.* 11. out of M. *Fox* in his book of *Martyrs*) about the year of our Lord 599. above sixe hundred years

years before *Innocentius* the third, resolved *Austine* the Monke, that in case of necessity infants might be baptized assoon as they were born: and two hundred years before *Gregory*, *S. Austine* wrote a Treatise *de baptismo parvulorum*, and for the lawfulnesse thereof, in his 28. Epistle, and in his third book *de pec. mer. & remis.* and by occasion elsewhere also alledgeth a testimony out of S. *Cyprian* to that purpose, who wrote in the year of our Lord 250. nay, which is most considerable, *Origen* in his Comment upon the Epistle to the *Romans*, *c.6.l.5.* (quoted by M. *Cornwell* himselfe; *p.*10.) affirmeth in expresse tearms, that the Church from the Apostles received a tradition to baptize children: whence I thus frame my argument.

35
17. 6
49. 6
112.

All Christians ought to hold the traditions which have been taught them by the Apostles, either by word or Epistle, 2 *Thess.* 2.15.

But the baptizing of children is a tradition received from the Apostles, as *Origen* affirmeth, *loc. sup. cit. & Augustin. l.*10 *de Gen. ad lit. c.* 23. *& de bapt. cont. Donatis. l.*4.

Ergo, the baptizing of children ought to be retained in the Christian Church.

Thus M. *Cornwell* hath *spun* a fair *thred*, of which a strong *cord* may be made to *strangle* his owne assertion.

Yea, but M. *Cornwell* chargeth al Ministers deeply to answer this his negative demonstration saying, » O that the learned *English* » Ministery would inform me, lest my blood, like *Abels*, cry aloud « from heaven for vengeance, for not satisfying a troubled con- « science: how shall I admit or consent to the admittance of the « Infant of a beleever to be made a visible member of a particu- « lar Congregation of Christs body, and baptized, before it be « able to make confession of its faith and repentance, lest I con- « sent to separate what God hath joyned together.

» That which God hath joyned together no man ought to separate.

« But Faith and baptisme God hath joyned together, *Mar.* « 16.16. *Acts* 8.37.38. *&* 16.33,34. *Gal.* 3.27. *Eph*, 4 5.

« *Ergo*, Faith and baptisme no man ought to separate.

ANSVVER.

This argument is so far from a demonstration, that it is not so much as a topicall syllogisme, but meerly sophisticall, therein any who hath ever saluted the University, and hath been initiated in Logick, may observe a double fallacy.

The first is, *fallacia homonymiæ*, in the premises.

The second is, *ignoratio elenchi*, in the conclusion.

First, the *homonymia* or ambiguity is in the tearm [*joyned together*:] for the meaning may be either that faith & baptisme are *joyned together in præcepto*, in Christs precept, and that no man denieth: all that are commanded to be baptized, are required to beleeve; and all that beleeve, to be baptized: or *joyned together in subjecto*, that is to say, all who are baptized have true faith, and that none have true faith but such as are baptized; in this sense it is apparently false, and none of the texts alledged prove it, for the theife on the crosse had faith, yet not the baptisme we speak of; as also the * Emperour whom S. *Ambrose* so highly extolleth in his funerall, and many thousands besides; again, *Julian*, the Apostata, and all others, who after they came to years, renounced their baptisme and Christian profession, had baptisme, yet no true faith; which as M. *Cornwell* himselfe will confesse, cannot be lost totally or finally.

* *Valentinian.*

Secondly, in the former Syllogisme there is *ignoratio elenchi*; he concludes not the point in question, they who most stand for the baptizing of children will not have faith, and baptisme severed: for they baptize children into their fathers faith, and *in the name of the Father, Son and holy Ghost*, and take sureties that when they come to years of discretion they shall make good the profession of the Christian faith which was made by others at the font in their name, and for them: nay, so far are they from excluding faith from infants that are baptized, that they beleeve that all the children of the faithfull, who are comprised in the covenant with their fathers and are ordained to eternall life, at the very time of their baptisme receive some hidden grace of the Spirit, and the seeds of faith and holinesse, which afterwards bear fruit in some sooner, in some later. Neither is this any Paradox or new opinion: for S. *Ierome adverſ. Lucifer.* and *Austine, ep. 57. ad Dard.* and *Zanchius de tribus Elohim*, affirm, "That the holy

»holy Spirit moveth upon the waters of Baptiſme, and that as »the Spirit in *Geneſis* 1.2. reſted upon the waters, *incubabat a-»quis*, that he might cheriſh and prepare them for the producing »of living creatures, ſo the holy Ghoſt reſteth upon the waters »of Baptiſme, aud ſits *as it were abrood* upon them, and bleſſeth »them, and thereby doth cheriſh the regenerate and animate the elect. S. *Leo* ſpeaketh moſt elegantly and fully to this point in his Sermons on the birth of Chriſt, *omni renaſcenti aqua baptiſmatis inſtar eſt uteri virginalis, eodem ſancto Spiritu replente fontem ut replevit & virginē; & peccatū quod ibi evacuavit ſacra conceptio, hic myſtica tollit ablutio.* And *Serm.* 5. *factus eſt homo noſtri generis ut nos divinæ naturæ poſſimus eſſe conſortes: originem quam ſumpſit in utero virginis, poſuit in fonte baptiſmatis: dedit aquæ quod dedit matri: obumbratio Spiritus quæ fecit ut Maria pareret Salvatorem, facit ut regeneret unda credentem:* « To every regene-«rate Chriſtian the water of Baptiſme is inſtead of the Virgins »wombe, the ſame Spirit repleniſhing the font which filled the »Virgin; and the ſin which there his holy conception prevent-»ed or evacuated, here the myſticall ablution takes away. And a-»gaine, Chriſt was made a man of our nature, that we might be »made partakers of his divine nature; the birth or originall »which he took in the Virgins womb, he hath put in the font of »Baptiſme; he hath given that to the water which he gave to »his mother; by the like over-ſhadowing of the Spirit the water »regenerates a beleever, whereby *Mary* brought forth a Savi-»our

Ser. 4.

Ser. 5.

As for the reſt of his arguments, they are like rotten wyer, they will not endure the ſtraining, and they are already broken in pieces by another. See the declaration againſt the *Anabaptiſts* Printed at *London* for *R. W.* 1644.

A Confutation of *A.R.* his TRACTATE, Intituled, *The Vanity of Childrens Baptisme.*

Erasm. Adag. THe Presse now adays is like *Africa, semper aliquid apportat novi monstri*, it brings forth every day some new monster; amongst wch one of the most *ugly* & *unshapen* is a Treatise printed by *A.R.* of *The vanity of childish baptisme*: *Quis furor O Cives! qua tanta licentia preli!* O the impiety of the men of these times, the more to be condemned by all after-ages, by how much they condemn the piety & devotion of the former! An ordinance of God, & most holy Sacrament instituted by Christ, and from the daies of the Apostles even to this present age administred by the whole Church to the children of beleevers is tearmed by the *vain* author of this Treatise, upon weak and *Childish* reasons, vain and *Childish*. Is every action childish whereof children are the subject? Then was Circumcision childish, and the protection of Angels is childish, and the imposition of hands, and benediction of our blessed Saviour (I tremble to speak it in the language of this black-mouthed Treatiser) will be concluded to be vain and childish. For the Sacrament of Circumcision by Gods commandment was administred to children, the Angels of heaven are childrens guardians, and our Redeemer himselfe took *children in his arms, laid his hands upon them, and blessed them.* And if he commanded children to be brought unto him, shall we not bring them to the Church? if he embraced them, shall not we receive them into his family? If he *laid his hands on them*, shall not we wash them in his sacred font? If he blessed them, shall not we pray for them? and after a religious manner consecrate them unto him, & make them free of the City of God according to *Abrahams* copy, *I will be thy God, and the God of thy seed? Herod* the *Ascalonite*, & *Richard* the third *K.* of *England*, were branded with a note of infamy and barbarous cruelty to all ages, the one for stifling the young Princes of the bloud and heirs of the Crown of *England*, the

Mat 18.20. Mat 7. 10.

Gen 17. 7.

the other for maſſacring the infants in *Bethlehem* and the confines thereof; yet thoſe bloudy tyrants deprived thoſe ſweet babes only of their temporall life: of how much *deeper die* is their ſin, who by their ſoul-murthering doctrine & practice endeavour to deprive the heirs apparent, not of an earthly but a celeſtiall crown, and all the children of the faithful throughout the whole Chriſtian world of the ordinary means of eternall life? Whatſoever fair *varniſh* hath been of late put upon this Hereſy, it ſeem'd ſo horrid and abominable in the eys of our predeceſſours and other reformed Churches, that they inflicted the ſevereſt puniſhments upon the obſtinate maintainers therof that the could deviſe.

At *Zurick* after many diſputations between **Zuinglius* and the *Anabaptiſts*, the Senate made an Act, that if any preſumed to re-baptize thoſe that were baptized before, they ſhould be drowned.

At *Vienna*, many **Anabaptiſts* were ſo tyed together in chains, that one drew the other after him into the river, wherein they were all ſuffocated. *Vide ſupra p. 61.*

Here you may ſee the hand of God in puniſhing theſe ſectaries ſome way anſwerable to their ſin according to the obſervation of the wiſe man, **quo quis peccat eo puniatur*, they who drew others into the whirl-poole of errour, by conſtraint draw one another into the river to be drowned; and they who prophaned baptiſme by a ſecond dipping, rue it by a third immerſion. But the puniſhment of theſe *Catabaptiſts* we leave to them that have the Legiſlative power in their hands, who though by preſent connivence they may ſeem to *give them line*: yet, no doubt, it is that they more entangle themſelvs & more eaſily be caught. For my part, I ſeek not the *confuſion* of their perſons, but the *confutation* of their errours, two wherof *A.R.* undertaketh ſtrenuouſly to defend.

* *Gaſtius de Anabapt. exord. l. 18. poſt decimam collationem decrevit Senatus Tigurinus aquis me egere eum qui merſerit baptiſmo eum qui prius emerſerat. Gaſt: p. 78, l 1. uno die multi ob catabaptiſmum ſubmerſi ſunt; funibus enim ita ligati erant, ut alter alterum poſt ſe traheret, donec omnes præcipites ruerent ſuffocarenturque.*

* *Gaſt p3. 10. Domini in Ropolzſteine decreverunt Anabaptiſtas cauterio notari, ſtigmataque dominorum in quorum terra peccaſſent bene expreſſa gerere.*

The firſt is the neceſſity of dipping in *Baptiſme*: *dipping* (ſaith he) in his title-page *is baptizing*; and *baptizing dipping*: and p. 8. *the inſtitution of Chriſt requireth that the whole man be dipped all*

over in water. This he endeavoureth to prove out of *Mark* 1. 8. and *John* 1. 26. and *Plutarch l. de ſuperſtitione,* βάπτισον σεαυτὸν εἰς θάλασσαν, and *Acts* 11. 16. *c.* 8. 38, 39. *Philip and the Eunuch went down both into the water,* and *Mat.* 3. 16. *Chriſt went with John into the water, p.* 11. and *Col.* 2. 12. *buried with him in baptiſme,* and *Rom.* 6. 4, 5. *were buried with him by baptiſme into his death.* Now *let any man* (ſaith he) that is *not quite fallen out of is reaſon judge whether waſhing or ſprinkling the face with water, or dipping the whole man into the water doth anſwer all theſe texts of Scripture.*

I anſwer, this is a weake and childiſh fallacy. For, *ex particulari non eſt ſyllogizari,* no man in his right wits will conclude a generall from a particular, as he doth here. Some men that were baptized went into the river, therefore all that are baptized muſt doe ſo! The word *baptizo* ſometimes ſignifieth to dip, therefore it always ſignifies ſo! Although in the places alledged the prepoſition ἐν ſignifieth not *in* but *with,* as the words immediatly following ἐν πνεύματι ἁγίῳ make it plain, and therefore both the *Geneva* and the laſt tranſlation render the words, not, βαπτίζω, *I have baptized you in water, but he will baptize you in the holy Ghoſt;* but *I have baptized you with water, and he will baptize you with the holy Ghoſt.* And in the 19. of the *Rev.* 21. *ver.* it is in the originall ἀπεκτάνθησαν ἐν τῇ ῥομφαίᾳ, that is, word for word, they were ſlain in the ſword, yet muſt it be tranſlated, they were *ſlain with the ſword,* not, in the ſword. Notwithſtanding I grant that Chriſt and the Eunuch were baptized in the river, and that ſuch baptiſme of men, eſpecially in the hotter climates, hath been, is, and may lawfully be uſed: yet there is no proofe at all of dipping or plunging, but onely waſhing in the river. But the queſtion is whether no other baptizing is lawfull; or whether dipping in rivers be ſo neceſſary to baptiſme, that none are accounted baptized but thoſe who are dipt after ſuch a manner; This we ſay is falſe, neither doe any of the texts alledged prove it. It is true, dipping is a kind of baptizing, but all baptizing is not dipping. The Apoſtles were *baptized with fire,* yet were they not dipt into it: tables and beds are ſayd in the Originall to be *baptized;* that is, waſhed, yet not dipt. The *Iſraelites* in the wilderneſſe were *baptized with the cloud,* yet not dipt into it: the chil-

Mat. 3. 11.
Acts 1. 5.
Acts 2. 3.
Mark 7. 4.
1 Cor. 10. 1

dren of *Zebedee* were to be *baptized with the baptiſme of bloud* Mark 10.38.
wherewith our *Saviour was baptized*, yet neither he nor they were dipt into bloud. Laſtly, all the Fathers ſpeak of the baptiſme of tears wherewith all penitents are waſhed, yet there is no dipping in ſuch a baptiſme. As for the repreſentation of the death and reſurrection, that is not properly the inward grace ſignified by baptiſme, but the waſhing the ſoule in the laver of regeneration, and cleanſing us from our ſins. However, in the manner of baptiſme, as it is adminiſtred in the Church of *England*, there is a reſemblance of death and the reſurrection. For, though the child be not alwayes dipped into the water (as the Rubrick preſcribeth, ſave onely in caſe of neceſſity) which would be dangerous in cold weather, eſpecially if the child be weak and ſickly: yet the Miniſter dippeth his hand into the water, and plucketh it out when he baptizeth the infant.

The ſecond error of the *Anabaptiſts*, which *A.R.* ſtrenuouſly propugneth, is their decrying down *pædo-baptiſme*, and withholding Chriſts lambs from being bathed in the ſacred Font. This foule error, or rather hereſie, (for it is condemned for ſuch both by the primitive and the reformed Churches) he endeavoureth to blanch in part, if not to quite clear from all aſperſions, and juſtifie by foure arguments, which I will propound in his own words that he may not ſay, *I ſhoot his arrows without their heads*: the firſt I finde *p.*27.

PART I.

« The adminiſtration of baptiſme which hath no expreſſe com-
« mand in Scripture, and which overthrows or prevents the ad-
« miniſtration of baptiſme which is expreſly commanded in
« Scripture, is a meer device of mans brain, and no baptiſme of
« Chriſt.

« But the adminiſtration of baptiſme upon infants hath no
« expreſſe command in Scripture, and it overthrows or prevents
« the adminiſtration of baptiſme upon diſciples (or beleevers)
« which is expreſly commanded in Scripture, *Mat.* 28.19.
« *Mark* 16.16. *Joh.*4.1,2... *Acts* 2.38. and 8.37.

« Therefore the adminiſtration of baptiſme upon infants is a
« meer device of mans brain, and no baptiſme of Chriſt.

This argument ſtands as it were upon two legs, and both of them

them are lame; the one is, that nothing may be done in the worship of God without expresse command in Scripture. This is an ignorant and erroneous assertion. For first, there is no expresse precept in Scripture for believing and acknowledging *in terminis* three persons in the unity of the Deity; and yet *Athanasius* saith in his *Creed*, that whosoever believeth not, and *worshippeth not the Trinity in unity, and unity in Trinity, shall perish everlastingly.* Secondly, there is no expresse command in Scripture to confesse the holy Ghost, to proceed from the Father and the Son, *tanquam distinctis personis*: yet it is not onely an article of Religion in the Church of *England*, but also set downe in the confession of the *Anabaptists* lately printed. Thirdly, there is no expresse precept for the abrogating of the Jewish Sabbath, and religious observing the Christian: yet no *Anabaptists* hold themselvs bound to keep holy the Saturday or Jewish Sabbath: neither have they yet (to my knowledge) oppugned the observation of the Lords day. Fourthly, there is no expresse precept in Scripture for womens receiving the Sacrament of the Lords Supper. For though the word ἄνθρωπος used by the Apostle, (*Let a man examine himselfe and so let him eat of this bread and drink of this cup*, is a common name to both Sexes: yet the Apostle useth the masculine article, ὁ, not, ἡ, and ἑαυτὸν, not ἑαυτὴν, and so there is no expresse command but for men; yet no Sectaries upon record, no not the *Anabaptists* themselves exclude women from the holy Communion. Fifthly, there is no expres precept for re-baptizing those who in their infancy were baptized by a lawfull Minister, according to the form prescribed by our Saviour, *in the name of the Father, and of the Sonne, and of the Holy Ghost*; nay rather there is an expres prohibition in the words of the Apostle, *one Faith, one Baptisme*, and in that clause of that *Nicen Creed, I beleeve one baptisme for the remission of sins*: yet rebaptizing is a prime article of the faith of this Sect, from whence they take their very name of *Anabaptists*, that is, rebaptizers. If *A. R.* here will stretch expres precept to any thing that is commanded in Scripture, either immediately or mediately, either in particular or in generall, either in plain or direct tearms, or in the true sense of the text: so I grant al the four former orthodox tenents may be proved by Scripture. And so also I have be-

1 Cor 11. 2.

Ephes 4. 5.

fore

fore proved the lawfulnesse of baptizing children, though there be no expresse Scripture for it *in terminis.*

The other leg also upon which his argument standeth, is as lame as the former. For the baptisme of infants no way overthrowes or prevents the baptizing of any disciples or believers instructed in the mysteries of salvation, of whom the texts alleaged are meant; but the re-baptizing of such who were before baptized in their infancy (which re-baptizing is no where commanded in Scripture:) and as, if all Nations were converted to the Christian faith, there needed no more conversion, so, if all were admitted to the Church by baptisme in their infancy, they should need no other admission by re-baptizing of them; but there will be always some to be converted till the fulnesse of the *Jewes* and *Gentiles* also is come in, and till then there will be use of that precept of our Saviour, *Matth.* 28. *Go teach all Nations, baptizing them.* The second Argument of his against *pædo-baptisme.*

PART 2.

«The second I finde, *p.* 20. If they ground the baptizing chil-«dren from the institution of circumcision, then they ought to «observe it in every thing, and baptize males only, and that «precisely on the eighth day.

Answ. This argument is fallacious and childish; called in the Schools *fallacia accidentis*, as when a Sophister argueth on this wise, *If thou didst eat that which thou boughtest in the market, thou didst eate raw flesh; but thou confessest thou didst eate what thou boughtest, therefore by thine owne confession thou didst eat raw flesh.* The Argument is captious and fallacious, wherein the Sophister subtilly argueth from the subject to the accident, from the substance to the circumstance; it is true, he eat what he bought in substance or kinde, were it flesh or fish; but not in what quality or condition he bought it, for he bought it raw, he ate it rost or boyld. In like manner M. *Bradbourn* fallaciously argued before the High Commission for the observation of the Saturday or *Jewish* Sabbath. What the *Jewes* were commanded in the fourth Commandement, that we Christians are bound to performe. But the *Jewes* were commanded to keep holy the fourth day from the Creation; therefore we Christians are

bound to keep that day. In this syllogisme, as in the former, there is *fallacia accidentis*. For the Sophister (as I noted before) argueth from the substance to the circumstance, from the same day *specie*, to the same day *numero* in the week. It is true, we Christians are bound by vertue of that command to appoint a certaine day for the publick service of God, and no lesse then one in seven, or a seventh day every week, yet are we not bound precisely to keep that seventh day, *viz.* from the Creation which they did. The *Quartodecimani* used a like Sophisme; If our Easter succeed the Jewish Passeover, then we ought to keep the fourteenth day precisely as the Jewes doe. But our Christian Easter doth succeed the Jewish Passeover: therefore Christians ought to keep their feast of Easter precisely on the fourteenth day of the month, whether it fall on the first day of the week or not. In like manner *A. R.* argueth, *If baptisme succeed circumcision, then all children ought to be baptized on the eighth day:* this will not follow, no more then that children ought to be baptized in the same part where they were circumcised. The answer is very easie: the one Sacrament is to succeed the other in substance, but not in each circumstance; their circumcision was expresly confined to the Males and to the eighth day, so is not baptisme. Only it will follow, that because Circumcision was administred to the Infant as soon as it was capable thereof, or could receive the Sacrament without danger; therefore children ought to be baptized, as soon as conveniently they may. And this is agreeable to the resolution of S. *Cypr.* 1400. years agoe in his *Epistle* to *Fidus*, and of a Councell held at *Africk* in his days.

"The third Argument I finde *p.* 25. None may be warantably "baptized untill they doe manifest and declare their faith by "profession thereof; this is apparent by the doctrine and pra- "ctice, First, of *John*, *Matth.* 3. 6, 8, 9. *Mark.* 1. 4. Secondly, "of Christ and his Apostles, *John.* 3. 22. compared with the 4. "1, 2. *Acts* 2. 20. 41. and 8. 36, 37. and thirdly, by the tenour "of the commission, *Matth.* 28. 29. *Mark.* 16. 15, 16.

ANSWER.

Though the sinews of this Argument have been cut before, and

and the texts alleaged answered, yet for the further satisfaction of the Reader, I further adde.

First, that none are required to manifest and declare their faith before baptisme, but such who have been taught, and have use both of reason and speech. For the rule of the Schools, *nemo tenetur ad impossibile*, holdeth in all Sacramentall acts as well as others: neither can they thence infer, that children therefore ought not to be baptized, because they can make no declaration of their faith; no more then it will follow, that children ought not to eat because they cannot labour for their living. For though the Apostles rule be generall, *Let him not eat that will not labour*: yet all agree, it must be understood of such as are able to labour; so likewise all the texts of Scripture which require confession of faith must be understood of such who have the use of reason, and of the tongue wherewith they may confesse. 2 Thess. 3. 10.

Secondly, children make profession of their faith and repentance both at their baptisme by their sureties, and, if they live to years of discretion, in their owne persons.

PART 2.

«The last argument I finde *p.* 30. The administration of bap-«tisme which overthrows the very nature of the covenant of «grace, and the whole Gospel of Christ, is Antichristian and «abominable. But the administration of baptisme upon infants «doth so, because it stands upon the ground and interest which «they have in the covenant (by naturall generation only, or by «the meer profession of faith in the parents or sureties) with-«out faith in their own persons, whereby faith is made void, and «the promise (which is the Gospel and object of faith) is also «made of none effect, and so the preaching thereof becomes use-«lesse and vaine also, *Rom.* 4. 14.

«Therefore the administration of baptisme upon Infants is «Antichristian and abominable.

ANSWER.

Here is thunder without lightning: thundering in the conclusion, the baptisme of Infants is Antichristian and abominable: but no lightning in the premises, no proof at all that the christening children overthroweth the nature of the covenant of

grace, and the whole Gospel of Christ. For that which is built upon the covenant of grace, to wit, *I will be thy God, and the God of thy seed*, and is nothing else but the setting to the seale of the covenant of grace upon pre-supposition of faith present or future in the person of him that is baptized, can be no overthrowing of that covenant, but a confirmation and establishing of it rather. If we taught that children were heirs of the covenant by the law, then, as the Apostle teacheth us, *we should make faith void, and the promise of none effect*. But now, sith we teach, that *Abraham*, the father of the faithfull, and all his seed are heirs of the kingdome of Heaven, not through the law, but through the righteousnesse of faith, we confirme the covenant of faith, and in the christening of children accomplish the promise, *Acts* 2. 39. *The promise is to you and to your children, and to those that are afar off, and to as many as the Lord shall call* by the ministery of the Gospel in his Church. Yea, (but saith he) the administration of baptisme upon infants stands upon the ground and interest which they have in the covenant by naturall generation only, or by the meer profession of faith in their parents, and sureties, without faith in their persons. This is a false charge, we teach no such thing, but that children have interest in the covenant by vertue of Gods promise above mentioned, and not without faith in their own persons as [without] may signifie the exclusion of faith, though without actuall profession of faith in their own persons, which at the present they cannot do, but as soon as they come to the use of reason and years of discretion they actually doe it, and thereby make the promise made for them by their sureties effectuall.

Thus have I crushed this Adder: yet because after the manner of Serpents *capite eliso cauda minatur*, though the head be bruised he wags still his taile, and in the end of his Tractate thrusts out his sting to wound their reputation who had any dealing with him and other Sectaries in this Argument: I hold it fit to spend a *twig or two* more upon him, till he be quite dead.

First, when the advocates for *pædo-baptisme* argue thus out of the tenth of *Mark*. 13. 15. «None of those whom Christ bids «to come unto him, as to whom belongeth the kingdome of «God,

«God, may or ought to be debarred from the entrance into it «by baptisme. But children of believing parents, who tender «them to Christ, are bid to come unto him, and to them be«longeth the kingdome of God: *Ergo*, the children of be«lieving parents ought not to be debarred from the entrance of «the kingdome of God by baptisme.

This schismaticall *Anabaptist* endeavoureth to dull the edge of the Argument by this answer.

ANABAPTISTS *Answer.*

That though Christ took those children into his armes, yet he christened them not; neither doth he say, that to them, but to such *belongeth the kingdome of God, that is, innocent, meek and humble men, in these vertues resembling children.*

But the edge of the Argument may be sharpened by this reply.

REPLY.

First, Christ christened none, neither men nor children, as Saint *John* teacheth us, but his Disciples only. If therefore an argument drawne from his example negatively were of any force, it would conclude as well against baptizing men in riper years as children: for certaine it is, Christ baptized neither the one nor the other. John 4. 2.

Secondly, these children were not brought to Christ that he should baptize them, but that he should touch them, and that he did; for he laid his hands upon them and blessed them, and his blessing them was as effectuall to their salvation as if he had christened them: for Christs grace dependeth not upon the vertue of the Sacrament, but contrarily, the vertue of the Sacrament upon his grace.

Thirdly, when Christ said, *to such belongeth the kingdome of God*, he necessarily included children, whom he propounds as patterns to men; and his meaning is; *to children and to such as are so qualified as children, belongeth the kingdome of God.* If he meant otherwise, his reason had been of no force, *suffer little children to come unto me, and forbid them not*; because to men in riper years (that are humble and innocent like Infants) *belongeth the kingdome of God.* What is the innocency or humility of men of riper years that can make profession of their faith to chil-

dren? Or what are they advantaged thereby, that for this qualification in them Infants and sucklings should be brought to Christ? The coherent sense therefore must needs be this, *bring little children to me; for to them,* and such as are like them, *belongeth the kingdome of God.*

Fourthly, they who have their Agents in Heaven certainly belong to that kingdome; but the children of the elect have their Agents in Heaven: for Christ saith, *their Angels continually behold the face of my Father which is in Heaven.* The children of the godly must either belong to the kingdome of God, or the kingdome of Satan; and when they die, either go to life eternall, or into everlasting torments: there is no third place after this life; either to Heaven they must, or Hell: if to Heaven, as belonging to the kingdome of God, why is the gate of entrance into it lockt up against them here? if to Hell, then all the children of the faithfull that die before they can make actuall profession of their faith, even those sweet babes which suffered in Christs quarrell, and were butchered by *Herod*, whose feast the Church hath celebrated for 1300 years at least, are to be deemed in the state of damnation, which is a most uncharitable and damnable opinion. See more of this Argument and the vindication thereof.

Matth. 18. 10.

Supra artic. 2. arg. 7.

Secondly, whereas they who stand for the baptizing of children, plead for them after this manner; «*Omnes fœderati signandi*, All that are comprised within the covenant have a «right to the seal thereof: but the children of believers are «comprised within the covenant, both as it was first drawne, «*Gen.* 17. 7. and after exemplified, *Esay* 59. 21. & *Acts* 2. 39. «Therefore the children of the faithfull have a right to the seal, «to wit, baptisme.

This refractory *Separatist* endeavours to wring this weapon out of our hands by a double answer.

ANSWER.

«First, that by seed in those promises is meant the posterity «of the faithfull, not sucklings or Infants.

«Secondly, that the promise spoken of in the *Acts* is not of «admission into the Church, or remission of sinnes by baptisme, «but of extraordinary gifts there mentioned, namely, the gift «of

«of healing, and of tongues, and revelations both by visions «and dreams.

But they may take fast hold of this weapon by this reply.

REPLY.

First, that the word used in the *Acts*, τέκνα, signifieth off-spring or those that are begotten of us, and is as appliable to children as to men in years.

Secondly, in the word, *seed*, used in *Genesis* and *Esay*, children are necessarily implyed: not only because all the posterity of the faithfull that live to riper years were children, but because millions of them die in their infancy before they come to mans estate; and dare any exclude them all out of the covenant?

Thirdly, by seed in *Genesis* it may be demonstrated that Infants and sucklings were necessarily understood as well as men in riper years; for Infants by Gods command received the seal of the covenant, to wit, circumcision; and the children of the faithfull under the Gospel are as capable of baptisme, as the children of the *Jewes* were under the law of circumcision: neither did Christ by his coming contract the bounds of the Church, but very much enlarged them.

Fourthly, though in the second of the *Acts* there is mention made of the extraordinary gifts of the Spirit, *vers.* 4. 17. yet the promise we insist upon, *vers.* 39. is not meant of those extraordinary gifts; for, not all the seed of *Abraham*, much lesse all that were called of the *Gentiles*, received those extraordinary gifts, but very few in comparison, and that in the plantation of the Gospel, and for a few years or at most ages after; whereas the promise which the Prophet here speaketh of was to be accomplished to all. *To you* (saith S. *Peter*) *is the promise made, and to your children, and to all that are afarre off, even as many as the Lord our God shall call*: but all that God called to the knowledge of the Gospel could not speak with strange tongues, nor miraculously cure diseases, neither had they the gift of prophesie; what then? Was the promise there spoken of made to the *Jews* and their children, and all the *Gentiles* whom God hath vouchsafed to call? namely, the promise of salvation, *vers.* 21. *Whosoever shall call upon the name of the Lord shall be saved*? *and the gift of repentance, and* remission of sinnes by baptisme mentioned,

tioned, *v.* 38. *Repent and be baptized every one of you in the name of the Lord Jesus, for the remission of sins?*

Thirdly, whereas they who are well-affected to childrens baptisme draw an evidence thereof even from the *cloud* mentioned, 1 *Cor.* 10. 2. after this manner.

«This truth answereth the type: but children were baptized «in the type when they were baptized in the *cloud* and in the «sea, as *Israel* passed out of *Egypt* into the Wilderness.

«*Ergo*, children ought now to be baptized in the truth.

This sworn enemy of childrens christendome goeth about to blot and deface this evidence by scribling upon it; «that the «baptizing in the sea and the cloud the Apostle speaketh of, «was an allegory and an allusion, not any type or figure from «whence any substantiall argument might be drawn for chil«drens baptisme.

But if we scrape away his scribling, we read a clear evidence for the lawfulness of childrens Baptisme.

Reply.

For, first, it is confessed on all hands, and may be collected from the sacred Story, that the *Israelites* took all their children with them out of *Egypt*, and that they together with their parents passed through the Red Sea, (which was an embleme of Christs bloud, in which the spirituall *Pharaoh* and all our ghostly enemies are destroyed) and that they were washed and sprinkled as well as their parents with the water of the sea, and that which dropt from the cloud: and S. *Paul* addeth, *v.* 6. that all those things were types, ταῦτα τύποι ἡμῶν ἐγενήθησαν, and that as the Apostle saith, *They and we ate the same spirituall bread*, v. 4. *and drank of the same spirituall rock, and the rock was Christ*: so he might have said, that they were all baptized in the water of the cloud, and in the sea, and that water spiritually was Christs bloud; for so the ancient Fathers teach us to speak. S. *Hilarie* in *Psal.* 67. * *They were all under the cloud, and were drenched with Christ, the rock giving them water.* * And *Leo* likewise, the *Sacraments were altered according to the diversity of the times, but the faith whereby we live in all ages was ever one.*

* And

* *Omnes sub nube fuerunt & Christo; aquam petra præbente potati sunt.*

* *Leo de nat. Dom. serm.* 3. *Mysteria pro temporum ratione variata sunt, cum fides qua vivimus nulla fuerit ætate diversa.*

* And S. *Austine* yet more fully, *these things were Sacraments in outward tokens divers, but in the things tokened all one with ours.* And *the Sacraments of the old law were promises of such things as should afterward be accomplished: our Sacraments of the new law are tokens that the same promises already are accomplished.*

* *Auguſt. in Iob. tract. 26. Sacramenta illa fuerunt in ſignis diverſa, in reb. quæ ſignificabantur paria. Aug. con. Fauſt. lib. 19. cap. 14. Illa fuerunt promiſſiones rerum complendarum, hæc ſunt indicia completarum.*

Fourthly, among many other arguments brought for the justification of the practice of the Christian Church in the baptizing of Infants, that passage of the Apostle, 1 *Cor.* 7. 14. is much insisted upon, (*For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by her husband; else were your children unclean, but now are they holy*) and that for very good reason. For the Apostles argument concludes that some holinesse redounds to the children by the unbelieving wives cohabitation with her husband, being a believer; or of the unbelieving husband with a wife that is a Christian. Now the question is, whether inward *holinesse* or outward, that which some call *federall holinesse*: the Apostle cannot mean inward holinesse; for the beliefe of the father or mother cannot infuse or produce such holinesse in the infant: and if the Apostle speaks of this outward or federall holinesse, and his meaning is, that the unbelieving wife is so far sanctified to her husband, as to bring forth a holy seed to him, that is, children belonging to the Common-wealth of *Israel*, and having a title to the covenant of grace; then undoubtedly the children of believers ought to receive the seal of that covenant, to wit, Baptisme.

To avoid this inference, and defeat the whole argument, this *Anabaptist*, with his fellow *Barber*, coyneth a new holinesse never heard of in Scripture, and withall corrupteth the Apostles text with this absurd glosse.

ANSWER.

«Because the unbelieving wife is sanctified to her believing «husband, therefore her children are holy, that is, lawfully be«gotten, not spurious, not bastards.

REPLY.

A bastard exposition, repugnant both to the text and the scope of the Apostle, as I have declared before in part, *Article* 2. *Argument* 8. whereunto may be added these important considerations.

First, holinesse in Scripture, is no where taken for legitimation: they may be holy whose birth was yet not legitimate, and their birth legitimate who are far from holinesse.

Bastardy though it be a fruit of uncleanneſle in the parents, and a blemish to their children in their reputation, yet it maketh not them unclean, nor federally unholy: that is, such as belong not to the covenant of God: for *Pharez*, *Zarah*, *Jepthah*, and other base-born among the *Jewes* were circumcised, and reckoned among the people of God.

Such mariages were then forbidden; yet were the mariages and not nullities.

Secondly, if the Apostle meant no more by holinesse but legitimation, he had no way resolved the *Corinthians* scruple, which was, whether according to the law of God, and the example of the *Israelites* in the days of *Ezra*, they were not to put away their unbelieving wives and children: the Apostle answereth no, because their children begotten and born by them should be no bastards, as they expound the word holy. This answer could give them no satisfaction at all, for the children that were born or begotten by the *Iewes*, who had maried strange wives in the days of *Ezra*, were not bastards, being born in wedlock, yet they were commanded to put them away and their mothers.

Thirdly, that cannot be the meaning of the Apostle which implies untruth, for the Apostle wrote inspired by the Spirit of truth; but it is not true, that all those children are unclean, that is, as they interpret, bastards, that come of unbelieving parents: for though either or both the persons were infidels, yet if the children were begotten and born in lawfull wedlock, they were no bastards; and no man doubteth but there may be lawfull wedlock between infidels. For mariage is *de jure naturæ*, and adultery among the heathen was a crime; but if the heathen mariages were no mariages, then there could be no adultery among them, for adultery is the defiling of the mariage-bed.

Lastly, the main scope of the Apostle in this place was to perswade the believers among the *Corinthians* to cohabit with their wives that were willing to live with them, though they were yet unbelievers: not only because they might conceive good hope of their conversion by their loving and Christian conversation with them, but because thereby their children should acquire

quire some *holinesse*. But if the children of believing parents should not be admitted to the cómunion of Saints, & congregation of the faithfull by baptisme, their children should gaine nothing by their fathers and mothers faith, but rather lose. For if they remained still in their Judaisme, not believing in Christ: yet their children were to receive the outward seal of the covenant, to wit, Circumcision, whereby they were reckoned among Gods people, and had such outward federall holinesse as that Sacrament might give them. Sith therefore this glosse of the *Anabaptists* no way agreeth with the scope and intention of the Apostle, nor with the truth it selfe, it remaineth that we admit of that interpretation which the best of the ancient and later Expositors give of the text; to wit, (the unbelieving husband is so farre sanctified by the faith of the wife, and the unbelieving wife by the faith of her husband) that their children thereby are entituled to the covenant of grace; and therefore the Ministers of God have a good ground and warrant to administer baptisme unto them, which is the seal of their entrance into that covenant.

Artic. III.

Concerning set formes of Prayer.

Anabaptist.

NO set or stinted formes of Prayer ought to be used in publike or private; but all that pray ought to pray by the spirit in a conceived form, variable according to severall occasions.

The Refutation.

Though we condemne not all conceived, or *ex tempore* prayer, especially in private, when we lay open our wants to our Father in secret, and rip up our consciences before him: yet set or stinted forms of prayer in publike are not onely warrantable by Gods Word, and very profitable, but in some case necessary.

Argument I.

What God appointed in the Old Testament, as appertaining to his substantiall worship, it being no part of the abro-

gated rites of the ceremoniall law, may and ought to be obſerved by us under the Goſpel.

But ſet forms of bleſſing, thanksgiving, and prayer, were appointed by God in the Old Teſtament, and are no types and figures of Chriſt, nor parts of the ceremoniall law.

Ergo, they may and ought to be obſerved by us under the Goſpel.

Of the *major* or firſt propoſition there can be no doubt, for that cannot be evill whereof God is the authour; and though the rites and ceremonies are different, yet the ſubſtance of Gods worſhip is the ſame both under the Law and under the Goſpel. The aſſumption or *minor* propoſition is confirmed by the expreſſe letters of theſe texts, *Numb.* 6. 23, 24, 25, 26. *Speak unto* Aaron *and his ſons, ſaying, on this wiſe ye ſhall bleſſe the children of Iſrael; ſaying unto them, The Lord bleſſe thee, and keep thee, the Lord make his face ſhine upon thee, and be gracious unto thee, the Lord lift up his countenance upon thee, and give thee peace.* And *Deut.* 26. 5. *And thou ſhalt ſpeak, and ſay before the Lord thy God, A Syrian ready to periſh was my father, and he went down into Ægypt, and ſojourned there with a few, and became there a Nation, great, mighty, and populous, &c.* And *Hoſea* 14. 2. *Take with you words, and turn to the Lord, and ſay unto him, Take away all iniquity, and receive us graciouſly, ſo will we render the calves of our lips.* And *Ioel* 2. 17. *Let the Prieſts, the Miniſters of the Lord, weep between the porch and the Altar, and let them ſay, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen ſhould rule over them, wherefore ſhould they ſay among the people, where is their God?*

ANABAPTISTS *Anſwer.*

The formes mentioned in holy Scripture were compoſed by thoſe that were Prophets, and immediately inſpired by the Holy Ghoſt, ſuch are not the Compoſers of our Liturgies; and therefore the argument will not follow from the one to the other.

REPLY.

Firſt, the queſtion is not now, whether we ought to uſe no form but ſuch as is immediately inſpired by the Holy Ghoſt, but whether ſet or ſtinted forms, either inſpired or not inſpired, may or ought to be uſed in the Church: that they may, we

prove

prove by Gods owne command, which must not be restrained to prayers immediately inspired, and dictated by the Holy Ghost; for then none should pray but Prophets: and by that reason, as none that are not immediately inspired might use set formes of prayers, so neither conceived or *ex tempore* prayers.

Secondly, though none now pray by immediate inspiration, yet we have now the *spirit of supplication*, and we pray by the assistance of the holy Spirit; and if our prayers in matter or forme are agreeable to Gods Word, they are acceptable unto him: and they cannot be unacceptable unto him *hoc nomine*, for that they are delivered in set forms, because God himselfe was the first authour of them, and hath left them in Scripture for our direction and imitation.

Thirdly, in our *Liturgies* a great part of the forms of prayer and thanksgiving, used by us, are forms composed by Prophets immediately inspired by the Holy Ghost, namely, the *Lords Prayer*, the *Psalmes* of *David*, the *Magnificat*, the *Benedictus*, *Nunc dimittis*; and the close of all our prayers, *The grace of our Lord Iesus Christ, &c.* Why then doe they not at the least join with us in rehearsing these set forms? If these may be rehearsed without quenching or restraining the Spirit, why may not others also framed according to these patterns?

ARGUMENT II.

Whatsoever the Prophets and Saints of God practised in the substantiall worship of God under the law, may and ought to be a president for us.

But they used set or stinted forms of prayer and thanksgiving:

Ergo, their practice may and ought to be a president for us.

The *major* or first proposition needs no proof, because the substance of Gods worship is the same under the Law, and under the Gospel, and what the Prophets and holy men of old did or spake, they did or spake as they were moved by the Holy Ghost, 2 *Pet.* 1. 21. The assumption or *minor* is abundantly proved by manifold allegations out of the Old Testament, as namely, *Numb.* 10. 35, 36. *And it came to passe when the Arke set forwards, that* Moses *said, Rise up, Lord, and let thine enemies be*

scattered, and let them that hate thee flee before thee; and when it rested, he said, Return, O Lord, unto the many thousands of Israel: and 1 *Chron.* 25. 6, 7. *All these were under the hands of their father for song in the house of the Lord, with Cymbals, Psaltery, and Harps for the service of the house of God, according to the Kings order to* Asaph, Jeduthun, *and* Heman: *so the number of them with their brethren that were instructed in the songs of the Lord was* 288. And 2 *Chron.* 29. 30. *Moreover,* Hezekiah *the King and the Princes commanded the Levites to sing praises to the the Lord with the words of* David *and of* Asa *the* Seer, *and they sung praises with gladnesse.* The words of *David* are those which are extant in the book of *Psalmes* under the name of *David*; the words of *Asa* are comprehended in those *Psalmes* which beare this title, *A Psalme of Asaph,* as namely, *Psalme* 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83. And *Ezra* 9. 5, 6. *I fell upon my knees, and spread out my hands unto the Lord my God, and said, O my God, I am ashamed and blush to lift up my face to thee my God, for our iniquities are increased over our head, and our trespasse is grown up into the heavens, &c. usque ad finem capitis.* And *Psal.* 92. the title is, *A Psalme or song for the Sabbath day:* and *Psal.* 102. the title is, *A prayer for the afflicted when he is overwhelmed and poureth out his complaint before the Lord.* From *Psalme* 119. 10. 134. all the *Psalmes* are intituled *Songs of degrees:* there are fifteen in number, answerable to the fifteen steps between the peoples Court and the Priests; and they were so called, as the *Iewish Rabbins* observe, because these fifteen *Psalmes* were sung in order as the Priests went up those fifteen steps. Hereunto we may adde a passage out of the *Samaritan* Chronicle; *Postea mortuus est* Adrianus, *cujus Deus non misereatur, &c. The high Priest living in that time in the yeare of the world,* 4713. *by their account took away that most excellent book that was in their hands, even since the calme and peaceable times of the Israelites, which contained those songs and prayers which were used with their sacrifices, for before every of their severall sacrifices they had their severall songs still used in those times of peace; all which accurately written were transmitted to the subsequent generations from the time of the Legat* Moses *untill this day by the ministery of the high Priest.* Long after *Moses,* in the

From the 1 *Psal.* to the 72. where we read, the prayers of *David* the son of *Iesse* are ended, *v.*20.

See *Thorndike* of the service of God in religious assemblies, *c.* 7. 126.

days

days of *Ezra*, ſet forms of prayer were preſcribed and uſed in the Synagogue of the *Iewes*, whereof *Maimonides* yeelds this reaſon: *Vt preces indiſertorum non minus perfectæ forent quam preces viri utcunque linguæ diſertæ. Vid.* Selden *Comment. in Eutychium Patriarcham.*

ANABAPTISTS *Anſwer.*

It cannot be denied that in the time of the Old Teſtament ſet and ſtinted forms were uſed, but the caſe is different with us; for under the Goſpel we have more light of knowledge and many ſpeciall gifts of the Spirit which they had not: they were in their nonage, and as children uſed theſe forms like feſtra's *which they that can read perfectly caſt away; or as thoſe that learn to ſwim make uſe of bladders, which they put from under them after they can ſwim of themſelves ſecurely.*

REPLY.

Firſt, though it muſt be confeſſed on all hands that we have under the Goſpel more clear light of knowlede then the *Iewes* under the Law: for as S. *Ambroſe* ſaith excellently, *Vmbra in lege, imago in evangelio, veritas in cœlo:* and though we excell them in other gifts of the Spirit, yet they wanted not the *Spirit of ſupplication* mentioned *Zach.* 12. 10. *I will poure upon the houſe of* David *and the inhabitants of* Jeruſalem *the Spirit of grace and ſupplication:* it was not therefore for want of the Spirit that they uſed ſet forms.

Secondly, let it be noted, that *Moſes* and *David*, and other Prophets both preſcribed and uſed ſet forms, who no doubt could and did pray by the Spirit in a more excellent manner then any now adays can, yet they commended and uſed ſet forms.

Thirdly, if this had been an errour in the *Iewiſh Liturgy*, or publique Service, that they uſed ſtinted forms, undoubtedly Chriſt or his Apoſtles would have ſomewhere reproved this as they doe other errours that crept into the Church: but they are ſo farre from reproving this practice, that they rather confirm and eſtabliſh it, as you ſhall ſee in the next argument.

ARGUMENT III.

Whatſoever Chriſt commanded, and the Apoſtles practiſed, ought to be retained among Chriſtians.

But

But we have Christs command and the Apostles practice for set and stinted forms of prayer.

Ergo, they ought to be retained in the Christian Church.

Of the *major* or first proposition it is impiety to doubt; for there was a voice heard from heaven, saying, *hear him*: he cannot mislead us, for he is *the Way*; nor deceive us, for he is *the Truth*: & if *Pythagoras's* scholars bare a reverent respect to their master, that his αὐτὸς ἔφη, *ipse dixit*, sealed up their lips, and stopt their mouthes from contradicting what his bare word had ratified; how much more reverence owe we to the words of our Lord and Master, who hath not onely the *words of eternall life*, but is himselfe the *word of God*, or rather *God the Word*? The assumption is proved out of *Matth.* 6. 9. *After this manner pray ye*, *Luke* 11. 2. *When ye pray, say*, &c. *Luke* 15. 18, 19. *I will rise and go to my Father, and say, Father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy Sonne*, *Matth.* 26. 39. *O my Father, if it be possible, let this cup passe from me*: & *vers.* 44. *And he left them and went away again, and prayed the third time saying the same words.* And *Ioh.* 17. 11, 21. *that they all may be one as thou Father art in me, and I in thee.* And *Rom.* 16. 24. 1 *Cor.* 16. 23. 2 *Cor.* 13. 14. *Gal.* 6. 18. *Ephes.* 6. 24. *Phil.* 4. 23. 1 *Thess.* 5. 28. 2 *Thess.* 3. 18. *Heb.* 13, 25. *Revel.* 22. 21. *The grace of our Lord Iesus Christ be with you all.* *Apoc.* 4. 11. *Thou art worthy, O Lord, to receive glory and honour*: & *c.* 5. 12. *worthy is the Lambe to receive power*, &c. *c.* 15. 3. *they sang the song of* Moses, *the servant of God*, viz. *the song set down*, *Exod.* 15. 1. In these passages of the New Testament we have set forms of prayer somewhere commanded, somewhere commended, somewhere used, somewhere reiterated, and all inspired by the Holy Ghost; and therefore certainly the use of them can be no quenching of the holy Spirit, whom we feel to inflame our hearts in the rehearsing these sacred forms.

Ioh. 6. 68.

ANABAPTISTS *Answer.*

The Lords prayer is propounded in Scripture, tanquam norma, non tanquam forma orationis; *as a pattern of all prayer, not as a prayer; it is Scripture, and therefore not to be used as a prayer: in prayer we are to expresse our wants in particular, and the graces*

which

Which wee desire in this Prayer are onely propounded in generall.

REPLY.

First, Christ delivered the *Lords prayer* at two severall times, and upon speciall occasions; in the former he commands it as a pattern and rule of all prayer, saying, *pray after this manner*: but in the latter, he enjoineth it to be used as a prayer: in the former he saith, *pray thus*; in the latter, *pray this*, or, *when ye pray, say our Father*; and surely not onely all the ancient Fathers who have commented upon this prayer, as [a] *Tertullian*, [b] *Cyprian*, [c] *Cyrill* of *Jerusalem*, [d] *Ambrose*, [e] *Gregory Nyssen*, [f] *Jerome*, [g] *Chrysostome*, [h] *Augustine*, [i] *Cassian*, [k] *Petrus Chrysologus*, [l] *Bernard*, [m] *Innocentius*, [n] *Theophylact*, [o] *Euthymius*, [p] *Bede*, *&c.* but also all the reformed Churches who conclude their prayers before their Sermons or after with this prayer, conceive that it ought not onely to be set before us as a pattern when we pray, but also to be used as a prayer. Neither are the reasons to the contrary of any weight: for though it be Scripture, that doth not conclude it to be no prayer. For the prayers of *Moses*, *Hannah*, *Deborah*, *Solomon*, *David*, and *Paul*, are set down in holy Scriptures, and are part of the inspired oracles of God, yet they cease not to be prayers; and though in the Lords Prayer all the particular wants of Gods children are not expressed, [q] yet the maine wants and principall graces are expressed, to which the other may be with great facility added by our selves, and referred to the proper heads in the Lords Prayer.

[a] *L. de orat.*
[b] *In serm. 6.*
[c] *Catech. 5. Mystagogica.*
[d] *L. 5. de sacram. c. 4.*
[e] *In 5. orationibus de orat. Dom.*
[f] *In comm. ad c. 6. Matth. Iohan.*
[g] *In commen. ejusdem capitis, & in homil. l. de orat. Dom.*
[h] *In epist. 121. ad Probum. c. 11. in Enchir. c. 151. l. 2. de serm. Dom.*

mont. cap. 8. [i] *Collat. 9. cap.* 18. *& sequentibus.* [k] *Serm. 67. & sequent.* [l] *Serm. 6. de quadrages.* [m] *L. 5. de Myst. missæ, cap.* 17. [n] *Con. in cap 6. Mat. & Lu.* 11. [o] *Idem.* [p] *Idem.*
[q] See *William Perk.* upon the Lords Prayer, *p.* 147.

Secondly, *hos suo jugulamus gladio*, we may give them a wound with their owne *dudgeon dagger*; for if they grant it to be the pattern of all Prayers, it followeth that it is the perfectest of all prayers; and certainly if we may use prayers of our own, which are more imperfect, much more may we use this which is a most absolute and perfect one. If a Scrivener set a most perfect copy, and therein comprise in certain sentences, not onely all the letters of the Alphabet, but all the combinations and conjunctions of them, none doubteth but that the scholars may

both write other ſentences according to that pattern, and in the firſt place write thoſe very ſentences in the copy, and endeavour to come as neare as they can to the Originall. Such is the Lords Prayer, a perfect copy to write by, compriſing in it all things needfull for a Chriſtian to pray for: firſt, therefore we are to write it, and then to write after it, and correct our writing by it; and though we ſpeak with the tongues of men and Angels, yet certainly our prayers cannot be ſo acceptable to God as when we tender them unto him in his Sons own words. For this end, ſaith that bleſſed Martyr * S. *Cyprian*, Chriſt vouchſafed to leave us this incomparable forme of prayer, that whilſt in prayer to the Father we read or ſay by heart what his Sonne taught us, we may the ſooner and eaſier be heard.

* *De orat. Dom. qui fecit vivere, docuit & orare, ut, dum prece & oratione quam filius docuit apud patrem loquimur, facilius audiamur: agnoſcit filii ſui verba cum precem facimus.*

ARGUMENT IV.

What the Chriſtian Church hath generally practiſed in all ages and places in the worſhip of God, ought not to be thought as erroneous or ſwerving from the rule of Gods Word.

But the Chriſtian Church generally in all ages, and in all places hath made uſe of publike, ſet, and ſanctified forms of prayer, as appeareth by the Liturgies yet extant, whereof ſome bear the names of the Apoſtles, as S. *Iames*, and S. *Peter*; ſome of the Greek fathers, as that of *Chryſoſtome*, and S. *Baſil*; ſome of the Latine fathers, as *Ambroſe*, *Gregory*, and *Iſiodore*, &c.

Ergo, ſet forms of prayers are not erroneous, or ſwerving from the rule of Gods Word.

ANABAPTISTS *Anſwer.*

Firſt, that this is no better then a Popiſh argument drawn from antiquity and univerſality.

Secondly, that theſe Liturgies are Apocryphall: and though in later times the uſe of Liturgies came in, yet the purer and more ancient times uſed no ſuch crutches *to ſupport their lame devotion; for* Juſtine Martyr *in his ſecond apology affirmeth, that the chiefe Miniſter ſent up prayers to God,* ὅση δύναμις, *which is interpreted, according*

according to his ability or gift of ex tempore *prayers; and* Tertullian *in his apology saith, that the Christians needed no* Monitor *in their prayers (as it were) to chalk the way before them in a set forme, because they prayed by heart.*

c. 30. Sine monitore, quia de pectore oramus, pro imperatoribus.

REPLY.

First, the *Papists* pretend to antiquity, and make their brags of universality; but in truth they have neither. An argument drawn from a shadow of truth vanisheth like a shadow, but an argument drawn from a true body is substantiall.

As I have shewed elsewhere, *lib. cui titulus*, Romes Ruine.

Secondly, the strength of the argument lyeth not in bare antiquity, and the universality of this practice, (for we know many errours are ancient, and some abuses very spreading) but in the nature and condition of the Catholike Christian Church, to whom Christ hath promised his *perpetuall presence*, and the *guidance of his Spirit into all truth*; in which regard the Apostle styleth it the *pillar and ground of truth*. For howsoever particular Churches may erre in faith and manners, and the representative Catholike Church in the most generall Councels hath sometimes grossely mistaken errour for truth, and idolatry for true religion; yet the universall Church, taken formally for the whole company of believers, hath ever been kept by vertue of Christs promise from falling into any dangerous errour, especially for any long time.

Mat. 28. 10. Iohn 12. 16. 1 Tim. 3. 15.

Mat. 16. 18.

Thirdly, because they except against the Liturgies found in the writings of the ancient Fathers; in which, though I grant there are some prints of novelty, yet there are footsteps also of true antiquity: I will wave them for the present, and by other good testimonies prove the constant and perpetuall use of Service, or Common-Prayer Books.

To begin with the first age, from the ascension of our Lord to a hundred years, * *Victorius Sciaticus Maronita*, in his preface to those three Liturgies he put forth, saith that the *Bishops both of the Eastern and Western Churches made some alteration upon good ground* in those Liturgies *which they received from the Apostles*. If this mans credit cannot carry so great a cause; yet certainly *Hegesippus* his testimony, a most ancient writer, bordering upon the Apostles time, ought not to be slighted, who writeth of S. *Iames*, chosen Bishop of *Ierusalem*, by the Apostles themselves,

* *Præf. Liturg. Latini & Græci pontifices multa deinceps in suis liturgiis quas jam inde ab Apostolis acceperunt, pro renata vel immutarunt vel addiderunt.*

selves, that in regard of a form of Service, or Common-Prayer book made by him for the use of the Church of *Ierusalem*, he was styled *Iacobus Liturgus*.

In the second age, *Iustine Martyr* in his second apology, which he wrote to *Antoninus* the Emperour, acquainteth us with the practice of the Christians in his time, which was to meet every Sunday, and in their Assemblies to read select places of Scripture, hear Sermons, and sing *Psalmes*, and after the πρεσβὼς, Priest or chiefe Minister had made an end of his conceived prayer, to offer up, make, or say Common-Prayers unto God. It is true, as it is alledged, that he prayed by himselfe ὅση δύναμις, with all his might, that is, in the best manner he could, or with all fervency of devotion, as the *Rabbins* say, that *he that pronounceth* Amen *with all his might openeth the gates of Eden.* This expression in the Greek will not conclude that the chiefe Minister in those dayes prayed *ex tempore*: for it may truly be said of them, who in the University and at Court pen their prayers most accurately, that they pray ὅση δύναμις, with all their strength of wit, memory, and affection. Yet if it were granted, that the Preacher (in *Iustine Martyrs* time) might make a short prayer before his Sermon *ex tempore*, yet certainly he read other set forms of Prayer, which are called κοιναὶ ἐυχαὶ, *Common Prayers*, and distinguished from that which he delivered alone by himselfe by way of preface to his Sermon or Homily.

Iustin. Apol. 2. Κοινὰς ἐυχὰς ποιεῖ.

In the third age we meet with ἐυχὰς προσταχθείσας, *prescribed prayers*; and *Tertullian* in his Apologetick gives us the moulds or heads of the publike prayer then constantly used; saying, *our prayer for all our Emperours is, that God would vouchsafe to grant them a long life, a happy reigne, a safe Court, valiant armies, faithfull Counsellors, a good people, and a quiet world.* Yea but say the *Anabaptists*, they said this prayer *de pectore, out of their breasts*; and *sine monitore, without any guide, or remembrancer, or prompter*, and therefore by an *ex tempore* faculty. This will not follow, they mistake much the matter, for this monitor *Tertullian* speaks of was a kind of *Nomenclator* who kept a catalogue of their numerous heathen deities to whom those *Paynims* prayed upon speciall occasions, and directed them to whom and

Orig. l. 6. cont. Cel. Tert. Apol. c. 30. Precantes sumus pro imperatoribus vitam prolixam, imperium securum, domum tutam, exercitus fortes, senatum fidelem, populum probum, orbem quietum.

and for what to pray, lest they should commit any absurdity in their prayers, in praying to *Ceres* for wine, and to *Bacchus* for corne. Such monitors or prompters the Christians needed not who prayed to one God onely, and not a prayer suggested by others, but premeditated by themselves, and first spoken in their heart before it was uttered by the mouth, according to that of the *Psalmist*, *My heart is enditing a good matter, my tongue is the pen of a ready writer.* To pray then *de pectore* in *Tertullians* sense is no more then ἐκ καρδίας, to say *without book*, or *pray by heart*, or *from the heart*, whose seat is in the breast. 45.5.

S. *Cyprian* flourished in this age, about the year 250. in whose writings (which S. *Jerome* affirmeth to have been *sole clariora*, as *illustrious and well known in the Christian Church as the beams of the Sun*: or, as he speaketh hyperbolically, *brighter then the Sun*) we find some short forms of prayer at this day in use, both in the *Roman Missall*, and our book of *Common-Prayer*; as namely, *sursum corda, & habemus ad Dominum, lift up your hearts*, and *we will lift them up unto the Lord, &c.* Upon which passages and the like, the *Century* writers, who have gathered all the *harvest* of Antiquity, and have scarce left *gleanings* for any other, truly inferre, that in this blessed Martyrs days out of all peradventure *they had certain set formes of short prayers and responds.* *Hieron. cat. viror. illust.* *Magdeburg. Cent. 3. Formulas quasdam precationum sine dubio habuerunt.*

In the fourth age *Eusebius* writeth, that the most religious Emperour, *Constantine* the great, commanded all his subjects to keep holy the Lords day, and on it to send up to God with heartie and unanimous devotion an *elaborate or studied forme of prayer*, penned, as it seemeth, for the purpose, as, to give God thanks for the great and miraculous victories he gave him over all the tyrants that persecuted the Church, so, to pray to God to perfect the great work he had begun by him, to propagate the Gospell through the whole world, and reduce all that were subject to the *Roman* state to the obedience of faith. Besides this prayer penned by some Bishop, the same Historian writeth, *that the Emperour himselfe made a speciall prayer, which he commanded the Souldiers to say every day in the Roman tongue.* *Hist. Eccl. l. 4. c. 19. μεμελετημένην εὐχήν.* *Euseb. ib. Formulam precandi ipse omnibus militibus præscripsit.*

In this age also the famous Councell at *Laodicea* was held, which hath left us divers Canons like so many golden rules both *Concil. Laod. 1 Can. 18. & can. 59. & 8. ἃ δεῖ ἰδιωτικὰς ψαλμὰς λέγεσθαι ἐν ἐκκλησίαις.*

to regulate our devotion, and rectifie our lives; and among these for one, *that every morning and evening the same service or forme of prayer should be used*: and because some even in this very age adventured to make use of their *ex tempore* gift of prayer, at least read or said some private prayer conceived by themselves in stead of the publike forme, * the *Milevitan* Councell provideth against this abuse by a special Canon, which carrieth this tenor: It *seemed good to the reverend Fathers met in this Synod, to appoint, that those prayers or orizons which were devised, or at least allowed by that Councell should be used by all men, and no other, lest peradventure something through ignorance or want of care might be uttered in the Church, that might not well agree with the Catholike faith.* The occasion of this Canon was the over-weening conceit that some Bishops had of some prayers devised by themselves, which they obtruded to the Church insteed of the publike prescript forme; whereby it appeares, that in those days that liberty was not permitted to any reverend or ancient Bishop which now every puny Minister taketh to himselfe, to adde, or leave out, or change what he thinketh good in the Booke of Common-Prayer established by the Church and ratified by Act of Parliament.

Con. Mil. 2 12. *Placuit ut preces vel orationes quæ probatæ fuerint in conciliis ab omnibus celebrentur, nec aliæ omnino dicantur in ecclesia, nisi quæ à prudentioribus tractatæ, & compositæ in synodo fuerint, ne forte aliquid contra fidem, vel per ignorantiã, vel per minus studium sit compositum. Balsamon Annot. in Com.* ὡς ἔοικε νεσ ὀλίγοστοι ἐπέχειρον λέγειν εὐχὰς ἀσυνηθεις.

About the end of this age, or the beginning of the next, *Basil, Ambrose*, and *Chrysostome* framed Liturgies to be used in their Dioceses, yet extant in their works, and *bibliotheca patrum*, though with some interpolation. And Saint *Augustine* in his seventh *Tome* consisting of many excellent treatises against the *Pelagians*, produceth divers passages out of the Common-Prayers then used by the Church, to convince those hereticks of the novelty, as well as falshood of their tenets. For notwithstanding that the *Pelagians* were furnished with many testimonies of the ancient Doctors, especially of the Greek Church, *qui ante exortum Pelagium securius locuti sunt*, who, *before that heresie sprung up, spake more freely of the freedome of mans free will by nature* (in opposition to the *Manichees*, who taught a fatall necessity of sinning) then could well stand with the free grace of Christ accurately defended by Saint *Austine* and his scholars; yet this learned and zealous Father, being most expert in the prayers appointed to be read in the ancien-

teſt

test Christian Churches, out of them exceedingly confounded these upstart hereticks, and proved a full concent of antiquity for those Orthodox tenets he propugned against all the enemies of Christs free and saving grace: and truely at this day a man may more certainly gather out of the Book of Common-Prayer, and especially the Collects used in our Liturgy, what is the judgement of the Church of *England* in those points anciently questioned by the *Pelagians*, and now by the *Arminians*; then out of the Booke of *Articles* or *Homilies*.

In the sixth age *Gregorie* the great and S. *Isidore* set forth offices or formes of Church-service; and partly out of them, partly out of the Liturgies above mentioned, of S. *Basil*, *Ambrose*, and *Chrysostome*, partly some more ancient attributed to the Apostles, and Evangelists themselves, all the famous and known Churches of the Christian world have their εὐχολόγια, λιτανίας, & λειτουργίας, *missas* & *officia*, services or books of Common-prayer compiled, which they use at this day; and as most of the Reformed Churches have, so the most learned and judicious *Calvin* wisheth all might have; *Concerning a forme of prayer and Ecclesiasticall rites, I very well like that it be a certaine and constant one from which the Pastors of the Church may in no wise depart or vary.* *Calv. Ep. 87. ad Prot. Ang. Quod ad formam precum & rituum Ecclesiæ, valde probo, ut certa illa extet à qua pastoribus in functione sua discedere non liceat, tam ut consulatur quorundam simplicitati & imperitiæ, quam ut certius ita constet omnium inter se Ecclesiarum consensus: postremo, ut obviam eatur desultoriæ quorundam levitati qui novationes quasdam affectant.* Concerning a form of prayer and Ecclesiasticall rites, I very well like that it be a certaine and constant one, from which the Pastors of the Church may in no wise depart or vary, as well to provide for the simplicity and unskilfulnesse of some: as also that the consent of all Churches may more certainly be known; and lastly, to meet with the unconstant levity of some men, who affect Innovations. *Ibid. adde test. Guliel. Apollonii, qui scribit ex mandato & jussu Classis Wallachrinæ ad Syn. Lond. de formulis agendarum, c. 7. p. 178. Vetus Ecclesia Judaica præscriptam formam habuit in usu precum, benedictionum, & gratiarum actionum in paschatis celebratione; quam & Christus praxi sua probavit retinendam, vid. Cl. Bez. in Mat. 26. 20. Paulum Burgens. in Psal. 112. & Scalig. de emendat. temp. l. 6.* The ancient Church of the *Jewes* had in use a prescribed forme of Prayers, Blessings and Thanksgivings in the celebration of the feast of the Passeover, which Christ himselfe by his owne practice approved of, as fit to be retained. See *Beza*, *Burgensis*, and *Scaliger* in the places above quoted. *Et post, p. 180. Durum putamus omnes illas pias Ecclesias condemnare, ut superstitionis cultusque voluntarii reas, quæ ab Apostolicis & Primitivæ Ecclesiæ temporibus usque ad hodiernum diem cultum Dei publicum ex præscriptis certisque formulis celebrarunt.* We think it hard to condemne all those godly Churches, as guilty of superstition and will-worship, which from the times of the Apostles, and the Primitive Church, even unto this day, have celebrated the publick worship of God, out of, or according to certain set, and stinted, and prescribed forms of prayer.

ARGUMENT. V.

Those prayers which all in the Kingdome are perpetually bound to use ought to be approved by the whole Church or kingdome: for such prayers especially ought to be made in faith, and care taken that nothing be in them repugnant to sound doctrine.

But such prayers cannot be *ex tempore* ejaculations, or sudden conceptions of every private Pastors brain, opinion, or fancy.

Ergo, they must be penned formes examined by Gods word, and publickly printed, that all may know what they are, and may confidently goe along with the Minister, and without any scruple of conscience say *Amen* to the prayers; which they cannot doe to such unwarranted, immethodicall, inconsequent, nay, hereticall, schismaticall, and seditious prayers, as many of our *ex tempore Enthusiasts* deliver, especially on Fast-dayes, with infinite of tautologies and vaine repetitions, to the great scorne and scandall of our religion.

ARGUMENT VI.

Mat. 20.31. There ought to be publick prayers not onely on the Lords day, but one the week dayes also, upon speciall occasions in every Church or Congregation of the Saints: for prayer is the Christians daily sacrifice, from which those houses of God ought to take their denomination: *Domus mea domus orationis vocabitur*, my house shall be called the house of prayer; Mat. 13.21. 24-13 *domus orationis, non orationum*; not a house of Sermons, though such there to be made; nor a house of Sacraments, though there to be administred; nor a house of *Psalms*, though there to be sung; but a *house of prayer*, as the principal and chiefe and most necessary duty there to be performed: prayer may be without the other, the other cannot be without it.

But such prayers can be no other in most Churches then set formes devised by the learned of the Clergy, and approved by the State: for there is not one Minister or Curate of a hundred, especially in Country Villages, or parochiall Churches, who have any tolerable gift of conceived, as they term them, or *ex tempore* prayers.

Ergo,

Ergo, there ought to be set forms of prayer used in a publick Congregation.

ARGUMENT VII.

No man prayeth as he ought, who poureth not out his whole soul before God, praying as well with an entire intention as affection.

But this a man cannot do who maketh a prolix *ex tempore* prayer in a publick congregation, by reason that he must at the same time both think upon what he speaketh, and invent also what he is to speak, in order and with good coherence, unlesse he will pray absurdly and consequently.

Ergo, no man prayeth as he ought, who comes not with a set or premeditated form of prayer into a publick congregation.

ARGUMENT VIII.

Not to speak of sudden ejaculations, which necessity forceth or excuseth; nor of prayers in extasies and raptures, in which an elevated soul is rather passive then active; in all ordinary prayers which we are to offer to God in the usuall and constant course of our Ministery, we must be carefull to shun all temerity and * rashnesse, *and watch in prayer with all diligence.* The pure oile Olive of the Sanctuary was to be beaten by Gods appointment, *Exod.* 27. 20. and the Virgins were to trim their lights, *Matth.* 25. 7. before they went out to meet the Bridegroome, and God himself rejected the blinde and the lame for sacrifices. None presumeth to put up a petition to the King, which is not carefully perused before; and shall we lesse reverence the King of Heaven then an earthly Prince?

* Eccles. 5. 1. Be not rash with thy mouth, nor let thy heart be hastie to utter a thing before God. Mal. 1. 8.

But temerity and rashnesse cannot be avoided by such who speak to God *quicquid in buccam venerit*, and presume to deliver that in a publick assembly which they never thought on before.

Ergo, all such *ex tempore* prayers ought to be forborn in publick, and the set forms of the Church retained; or some in stead of them composed with publick approbation.

Anabaptists Objections.

In excepting against all set or stinted forms of prayer *aspis à vipera sumit venenum*, according to the Latine Proverbe, *the Aspe borroweth*

Vipera sic dicta à vi pariendo.

borroweth poyſon from the Viper, that is, the *Anabaptiſts* from the *Browniſts*, who may rightly be tearmed a generation of *Vipers*, becauſe they after the manner of Vipers make way to their ſeparation, or going out from the body of their Mother the Church of *England*, by eating and tearing her bowels. Out of their own ſtore the *Anabaptiſts* furniſh themſelves with Arguments againſt all ſet forms of prayers in generall: but they are beholding to the *Browniſts* for all ſuch objections as they make againſt the publick forms of prayer uſed in the Church of *England* in particular.

For the more diſtinct handling of the objections, being ſomewhat of a different nature, and for the eaſe of the Reader, that he may more eaſily finde a particular and punctuall ſolution to any ſuch ſpeciall objections as moſt ſtick with him, I will firſt propound their main Arguments againſt ſet forms in generall, and both anſwer them and retort them, and then particularly ſcan what they ſeem materially to object againſt the Service-book eſtabliſhed by Law in the Church of *England*.

Objections againſt ſet forms of prayer in generall.

OBJECT. I.

No worſhip deviſed by man is acceptable to God:
Set formes of prayer are a worſhip deviſed by man;
Ergo, *ſet forms of prayer are not acceptable to God.*

ANSWER.

Firſt, a worſhip of God deviſed by man may be taken in a double ſenſe, either for a worſhip wholly deviſed by man, without any precept or preſident in Scripture; and ſuch a worſhip is not agreeable unto God, but condemned in his Word, under the name of *will-worſhip*: or for a worſhip in ſubſtance preſcribed by God, but in ſome circumſtance, manner, or help thereunto deviſed or compoſed by man; and ſuch may be and is acceptable unto God: as for example, reading Scripture is a religious act preſcribed by God, yet the tranſlation of the Originall into the Mother-tongue, diviſions of the text into Chapters and Verſes, diverſe readings, interlineary gloſſes, together with the Contents, and fitting them to the times and ſeaſons, are from man. Preaching is a worſhip of God, yet the choice of

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such a text, dividing it into parts, and handling the parts in such a method, raising doctrines and applying Uses from them, are from man, or acts wherein the Preacher maketh use of his invention, art and judgement. Catechizing is a duty enjoyned by God: yet to use such a form of words or method in catechizing by questions and answers, as also the dividing the Catechisme into 52 Sections answerable to the Sundays in the year, as we see in *Calvins* and other Catechismes, is a device and invention of man. In like manner, prayer is a duty enjoyned by God, and a part of his substantiall worship, but the set forms are devised by man, yet according to generall rules prescribed in Scripture.

Secondly, not only prayer it selfe, but even set forms of prayer have both precept and example in Gods word, as I proved heretofore; and therefore are not to be accounted a meer humane invention, although therein mans wit and invention be made use of.

Thirdly, this Argument may be retorted upon the *Anabaptists*. Forms of prayers upon premeditation, which Preachers use before their Sermons, are as well a worship of mans devising, as the set forms devised and framed by the governours of the Church. But premeditated or studied prayers made by way of Preface before Sermons, are acceptable to God, and allowed by the *Anabaptists* themselves; *Ergo*, set forms of prayers cannot be disallowed.

OBJECT. II.

None who useth a set form of prayer prayeth by the Spirit.
Every good Christian ought to pray by the Spirit, 1 Cor. 14. 15.
Ergo, *No good Christian may use set forms of prayer.*

ANSWER.

First, the Apostle in the place alleaged speaketh of an extraordinary gift of the Spirit, as appeareth by the verse immediately going before: *If I pray in a strange tongue, my spirit prayeth, but my understanding is without fruit.* Now, sith those extraordinary gifts of the Spirit are ceased, Christians are now bound to propheſie, or *pray by the Spirit*, in the Apostles sense. This Text therefore is impertinently alleaged, and maketh nothing against set forms of prayers now in use in the Church.

Secondly, the phraſe to pray by *the Spirit*, as it is uſed by Divines, may admit of a double meaning; either to pray by the immediate inſpiration of the Spirit, as the Prophets and Apoſtles, and all the Pen-men of the Holy Ghoſt ſpake and wrote; and in this ſenſe, they who uſe ſet forms of prayer deviſed by men, pray not by the Spirit, as neither doe they who pray *ex tempore*; for then they could not be out, which they are often, nor commit any errour in their prayers, which they doe very many; nay, then their prayers ſhould be of equall authority with the *Pſalmes*, and other prayers ſet down in Scripture given by divine inſpiration: or by this phraſe they mean to pray by the aſſiſtance of the Spirit; and in this ſenſe, they who uſe premeditated and penned prayers, more pray by the Spirit then they who uſe *ex tempore* prayers, conceived and brought forth at the ſame inſtant; for the Spirit aſſiſteth the former both in their premeditation and their preſent delivery, but the latter only in their ſudden expreſſions: and I would fain know of them, why they who preach ſtudied and penned Sermons preach by the Spirit, and that far more accurately, learnedly, judiciouſly, and powerfully then others; and yet, in their judgements, they who utter ſtudied, and penned prayers, pray not by the Spirit.

Thirdly, this objection may alſo be retorted by the Apoſtles example; we are as well to ſing by the Spirit as to pray by the Spirit, for ſo are his expreſſe words; *I will pray with the Spirit, I will pray with underſtanding alſo*; *I will ſing with the Spirit, I will ſing with underſtanding alſo*. But a man may ſing by the Spirit, and yet ſing *prick-ſong*, and a written or printed Ditty in meeter; for ſuch are the *Pſalmes* of *David*, which they themſelves ſing: therefore *a man may pray by the Spirit*, and yet uſe a ſet form, and rehearſe a penned or printed prayer.

OBJECT. III.

It is not lawfull to confine the Spirit, for that is a kinde of quenching it, forbidden by the Apoſtle, 1 Theſſ. 5. 19.

But the preſcribing and uſing ſet forms of prayers is a confining or ſtinting the Spirit.

Ergo, *the preſcribing or uſing ſet forms of prayer is unlawfull.*

ANSWER.

Firſt, if the governours of the Church ſhould ſimply and abſolutely

lutely forbid all ſuddenly conceived, or *ex tempore* prayers in publick or private, they ſhould offend in ſome degree, and be guilty of the breach of that precept of the Apoſtle. For to ſtifle all ſudden motions of the Spirit, & prohibit all pious ejaculations, is in ſome ſenſe *to quench the Spirit*. But albeit they cõmand a ſet form of Liturgy to be read in the Church, yet they condemne not the uſe of conceived or premeditated prayers by preachers in their Sermons, nor by private Chriſtians in their cloſets, but leave them to their Chriſtian liberty.

Secondly, I demand of them, when they object againſt the uſe of ſet forms of prayer, that they confine the Spirit, what ſpirit they mean? the Spirit of God or their own ſpirit, the ſpirit of man? If the Spirit of God, their objection contains in it blaſphemy; for the Spirit of God cannot be confined by us, whether we pray with premeditation or without, uſe a ſet form or not: the Spirit of God worketh in both as he pleaſeth, both by enlightning and warming our affections, and powerfully aſſiſting both in the conceiving and delivery of prayer. If they mean their own ſpirit, or the ſpirit of him that prayeth in the congregation, namely, the Miniſter or Preacher; I anſwer, this is moſt neceſſary that his ſpirit for the time be confined, and his intention tied to that prayer he readeth or ſaith by heart, neither is this forbidden by the Apoſtle, nor is it any quenching of the Spirit, but rather a kindling it. For in uttering zealous prayers with a fixt intention and devout affection we feel our *hearts burn within us*.

Thirdly, this objection may alſo be retorted; If a Preacher may not uſe a ſet form of prayer, becauſe the ſpirit in him is thereby confined; neither may he deliver a conceived or *ex tempore* prayer in the audience of the people, becauſe by it the ſpirit in them is confined; though the prayer of the Preacher be no ſet form to him, but meer voluntary and extemporary; yet is it a ſet form to the hearers: and their ſpirit, if they will not ſuffer their minde to wander, is tied and confined to it ſo long as it laſteth, being an houre or two according to the length of our late Faſt-prayers; in which regard none more confine the ſpirit in men then theſe our upſtart *Enthuſiaſts*.

OBJECT. IV.

Prayers of the Pastor or Minister ought to be fitted to the severall occasions of the faithfull.
Set forms of prayer cannot be so fitted.
Ergo, *they ought not to be used in Churches.*

ANSWER.

First, this is ignorantly objected by such who never read either our books of Common-prayers or other helps to private devotion; for in them there are not only generall prayers, fit for all men to use at all times, but also speciall, applied to severall estates and conditions of men, for men in sickness and in health, in time of war or in peace, and the like.

Secondly, these severall occasions they speak of are either such as concern more, in the congregation, or some one onely in particular; if they concern more, and the Preacher be acquainted therewith, he may either chuse a penned prayer fitting for them, or himself upon premeditation make one; if they concern one only, such are not fit to be mentioned in publick prayers, but the Pastor is to repair to them, and apply a salve in private to their peculiar sore.

Thirdly, this objection may also be retorted: If all things which we need to pray for upon any occasion whatsoever be contained in one short set form of prayer, much more may they be in many of greater length. But all things we need to pray for are comprised in a short set form of prayer, to wit, our Lords Prayer, (as S. *Austine* saith in expresse words) *although* (saith he) *we vary never so much in our prayers, and say other words then those which Christ hath sanctified in his holy form of prayer*: yet *if we pray as we ought, we say no other thing then that which is set down in the Lords prayer.*

Aug. ep. 121. c. 12. Quamlibet alia verba dicimus, nihil aliud dicimus quam quod in ista Dominica oratione positum est, si recte & congruenter oramus.

Ergo, all things we need to pray for may be comprised in set forms, which may be thus easily demonstrated; there is no *ex tempore* prayer which may not be taken by characters, and then either read, or said by heart, and so made a set form of prayer for all men in the like case.

OBJECT. V.

Reading a prayer is no more praying, then reading a prophesie is prophesying, or reading a Sermon is preaching.

But

But where a ſet form of Liturgy is uſed, the Miniſter only readeth certaine prayers and collects.

Ergo, *he prayeth not, nor is his miniſtery therein Divine Service.*

ANSWER.

Firſt, bare reading a prayer ſimply, without any more then lip-labour, is not praying; but reading a religious prayer with underſtanding, intention, and affection, is praying and godly devotion. For what is prayer but a lifting up of the heart to God, with a lively faith and fervent affection, out of a quick ſenſe of our wants, and calling upon him for ſuch things as are agreeable to his will? This, whether it be done within book or without book, with our own words, or borrowed from another, it matters not at all. The definition of prayer.

Secondly, the reaſon holdeth not from praying to propheſying and preaching; for propheſie is an extraordinary gift of the Holy Ghoſt, and preaching a ſpeciall faculty acquired by many years ſtudy, now eſpecially ſince the extraordinary gifts of the Spirit are ceaſed; but prayer is a common duty of all Chriſtians: and therefore though it will not follow; ſuch a man readeth a propheſie, *Ergo*, he is a Prophet; yet we may rightly conclude, ſuch an one readeth godly prayers conſtantly, after a religious manner, therefore he is an humble Orator, and petitioner to his heavenly Majeſty; for *Chriſt ſaid to his Apoſtles, when you pray, ſay, Our Father, &c.* Saying therefore, or rehearſing a ſet form is praying.

Thirdly, this objection may be thus retorted; if reading the law in the ſynagogue be preaching it in the language of the Holy Ghoſt, then reading holy and heavenly prayers of the Church is praying: but the text ſaith expreſly, that reading the law is preaching, *Acts* 15. 21. Moſes *of old hath in every City them that preach him, ſeeing he is read in the Synagogue every Sabbath day.* *Ergo*, reading prayers is praying.

The *Anabaptiſts* having thus diſgorged their poyſon againſt ſet forms of prayer in generall; the *Browniſts who ingender with them*, thus ſpit their venome againſt the *Liturgie* of the Church of *England* in particular.

EXCEPT.

EXCEPT. I.

Firſt, they except againſt it, that it is a meer humane invention, and hath no warrant from Gods Word.

ANSWER.

But this exception is weak and falſe: Firſt weak, for if all things in the ſervice of God, wherein mans invention, skill and art is exerciſed, are to be rejected and abandoned, what will become of the partition of the *Bible* into Chapters and Verſes, the tranſlating it into the mother tongue, putting *Pſalmes* into meeter, and ſetting tunes to them, *Catechiſmes*, confeſſions of faith, forms of adminiſtring Sacraments, nay, conceived as well as read prayers, and all Commentaries, Homilies, and Sermons; for all theſe have ſomething of Art, and are the iſſue of our meditation, invention, and contemplation? we muſt therefore of neceſſity diſtinguiſh between the doctrine and the method of a Sermon, the matter and the form of a prayer, the ſubſtance and circumſtance of Gods worſhip: In the former there is no place for mans art, wit, or invention; in the latter there hath been always and muſt be. Secondly, it is falſe; for the Book of Common-Prayer conſiſteth of, firſt, confeſſion of ſins, and of faith; ſecondly, Leſſons out of the Old and New Teſtament; thirdly, thankſgivings or bleſſings generall and ſpeciall; fourthly, *Pſalms* read and ſung; fifthly, prayers for our ſelves and for others: but for all theſe we have precept and preſident in Scripture, namely, for confeſſion of ſins, *Pſal.* 32. 5. *I ſaid, I will confeſſe my tranſgreſſions to the Lord. Prov.* 28. 13. *He that covereth his ſins ſhall not proſper, but who ſo confeſſeth them and forſaketh them, ſhall have mercy. Dan.* 9. 20. *While I was praying and confeſſing my ſin and the ſins of my people. Ezra* 10. 1. 11. *Now when* Ezra *had prayed and confeſſed, weeping and caſting himſelfe downe before God.* 11. *Now therefore make confeſſion unto the Lord God of your fathers. Matth.* 3. 6. *And were baptized of him in* Jordan, *confeſſing their ſins.* For confeſſion of faith, *Mat.* 10. 32. *Whoſoever ſhall confeſſe me before men, him will I confeſſe before my Father which is in Heaven. Rom.* 10. 10. *With the heart man believeth unto righteouſneſſe, and with the mouth confeſſion is made to ſalvation,* 1 *Pet.* 3. 15. *Be ready always to give an anſwer to him that asketh you a reaſon of the hope that is in you.* For Leſſons to be read

read out of the Old and New Teſtament. *Deut.* 13. 11. *Thou ſhalt read this Law before all Iſrael in their hearing. Eſay* 34. 16. *Seek ye out of the book of the Lord, and read. Luke* 4. 16. *He went into the Synagogue on the Sabbath day, and ſtood up for to read. Acts* 13. 15. *After the reading of the Law and the Prophets. Acts* 15. 21. Moſes *being read in the Synagogue every Sabbath day.* 1 *Tim.* 4. 13. *Give attendance to reading, to exhortation, to doctrine.* For thanksgivings, *Neh.* 11. 17. *And* Mattaniah *the ſonne of* Aſaph *was the principall to begin the Thanksgiving in prayer. Pſal.* 26. 7. *That I may publiſh with the voice of thanksgiving, and tell of all thy wondrous works. Pſal.* 50. 14. *Offer unto God thanksgiving. Phil.* 4. 6. *In every thing by prayer and ſupplication, with thanksgiving, let your requeſt be made knowne unto God. Epheſ.* 5. 20. *Give thanks always.* 1 *Theſſ.* 5. 18. *In every thing give thanks.* For *Pſalmes* read and ſung, *Pſal.* 95. 1. *O come, let us ſing unto the Lord.* 1 *Chron.* 16. 9. *Sing Pſalms unto him. Epheſ.* 5. 19. *Speaking to your ſelves in Pſalmes and Hymnes and ſpirituall ſongs. Iames* 5. 13. *Is any merry? let him ſing Pſalmes. Revel.* 15. 3. *And they ſang the ſong of* Moſes, *the ſervant of the Lord.* For prayer for our ſelves and others, 1 *King.* 8. 28, 29, 30, 38. *Have reſpect unto the prayer of thy ſervant. Mat.* 21. 13. *My houſe ſhall be called the houſe of prayer. Luke* 18. 10. *Two men went up into the Temple to pray. Acts* 3. 1. Peter *and* John *went up together into the Temple at the hour of prayer.* 1 *Theſſ.* 5. 17. *Pray without ceaſing.* 1 *Tim.* 2. 1. *Let prayers, interceſſions, and ſupplications be made for all men.* 1 *Theſſ.* 1. 2. *making mention of you in our prayers.* 2 *Tim.* 1. 3. *remembrance of thee in my prayers.*

EXCEPT. II.

Secondly, they except againſt the Service-book: that either all of it, or the greater part, is taken out of the *Roman Miſſall*: and therefore is to be kickt out of the Church with that ſuperſtitious piece of *Romiſh* devotion.

ANSWER.

But this exception is, firſt, inſufficient; ſecondly, ignorant. For if the prayers in our Service-book are holy and pithy, if agreeable to the pattern of all prayer, and ſavour of true piety and devotion, (which they cannot deny they doe) what skils it

out of what book they were culled: The *Jewes* borrowed jewels of the *Ægyptians* to adorne the Sanctuary, *Solomon* ſent for timber and other materials for the Temple to *Hiram* King of *Tyre*. Saint *Paul* tranſcribed Verſes out of Heathen Poets, *Virgil* raked *gold out of Ennius his muck*, Chriſtian Apothecaries gather ſimples to make ſoveraign electuaries out of the gardens of *Jewes* and *Mahumetans*, the Lapidaries take out a precious ſtone called *Bufonites* out of the head of a Toad: Chriſt indeed forbids us *to caſt pearle before ſwine*, but no where to take a pearle out of a ring in a ſwines ſnowt, if there be found any there.

2 Pet. 1. 9. Secondly, this exception is guilty of as much ignorance as weakneſſe; they who make it are μυωπάζοντες, *ſuch as cannot ſee afarre off*: for if they could, they might have diſcerned the prayers in our Church-book to be farre more ancient then the *Roman Miſſall*. The Biſhops and learned Doctors, who in the days of *Edward* the ſixt compiled the Service-book at *Windſor*, had farre more ancient *Liturgies* in their eye then the *Roman Miſſall* or *Breviary*; they drew not water out of that impure channell, but out of a clearer fountain. There are the ſame *Epiſtles* and *Goſpels* in our book and theirs, but they were not taken out of theirs, but out of the Canonicall books of the Old and New Teſtament: there are the ſame *Pſalmes* and *Hymns*, but they were not taken out of their *Pſalter*, but out of *Davids* and Saint *Luke*: there are many of the ſame Collects and Oriſons, but they are not taken out of their *Breviary*, but out of the *Liturgies* of S. *Baſil*, S. *Ambroſe*, S. *Chryſoſtome*, and other more ancient, attributed to the Apoſtles themſelves.

Laſtly, if in regard of that little which may ſeem to be tranſlated out of the *Miſſall* into our Engliſh Service-book, it might be tearmed (as *Spalatenſis* when he was preſent at the Service in *Canterbury* Church, called it) *Breviarium optime reformatum*, a reformed *Breviary*; I cannot apprehend, how that ſhould be

Prov. 25. 4. any derogation to it; for what ſaith *Solomon? Take away the droſſe from the ſilver, and there ſhall come forth a veſſell for the refiner.*

This was the noble work of the learned Doctors and Martyrs who reformed Religion in *England*: they took away the droſſe, not

not onely from the *Miſſalls*, but from all other Offices and Service-books then extant; all ſuperſtitious Rites either heatheniſh or *Jewiſh*, all Legendary fables, all invocation of Saints, prayers for the dead, all *Dirige's* and *Trentals*, and whatſoever was not warrantable by holy Scripture; and, retaining the reſt, ſupplyed what was wanting thereunto: and hence came forth this Veſſell for the refiner, this *Liturgy* of our Church, more compleat then any now extant in other reformed Churches.

EXCEPT. III.

Thirdly, they except at three Popiſh abſolutions, as they tearm them; the firſt, in the beginning of the Service after the publique confeſſion; the ſecond, before the Communion; the third, in the viſitation of the ſick.

ANSWER.

But this exception hath in it more ſtrength of paſſion then reaſon: for none of theſe abſolutions are abſolute, but conditionall; not in the name, or by the authority of the Miniſter, but of Chriſt.

The firſt is nothing but a declaration of Gods mercy, who freely pardoneth the penitent; and of the Miniſters duty to declare and pronounce this abſolution and remiſſion to the people.

The ſecond is a prayer of the Miniſter to God to have mercy upon the Communicants, to pardon and deliver them from all their ſins, and to confirm and ſtrengthen them in all goodneſſe.

The third is the execution of that Miniſteriall power wherewith Chriſt inveſted the Apoſtles and their ſucceſſors, *Ioh.* 20.23. *As my Father ſent me, ſo I ſend you; whoſe ſins ye remit, they are remitted; whoſe ſins ye retain, they are retained.*

Here is our expreſſe warrant and Commiſſion from Chriſt for what we do in this kinde, to revive the ſpirit of the humble, and chear up the drooping conſcience ready to languiſh in a fearfull conflict with deſpaire.

EXCEPT. IV.

Fourthly, they except againſt the reading of the *Pſalmes*, *Epiſtles* and *Goſpels*, in a corrupt tranſlation in which there are many groſſe errors: as *Pſal.* 105.28. *And they were not obedient to his word*, whereas it ſhould be tranſlated, *and they rebelled not againſt his word*: and *Luk.* 1.36. *This*

is the sixth moneth which was called barren, for, *this is the sixth moneth with her who was called barren.* And *Rom.* 12. 11. *Fervent in spirit serving the time*, for, *serving the Lord.* And *Gal.* 4. 25. Agar *is mount* Sinai *in* Arabia, *and bordereth upon the City which is now called* Jerusalem, for, *and answereth to* Jerusalem. And *Phil.* 2. 8. *He was found in his apparell as a man*, for, *being found in fashion as a man.* And *Ephes.* 3. 15. *Which is the Father of all that is called father in heaven and earth*, for, *of whom the family in heaven and earth is named.*

But this exception is of little importance, and may soon be philip't away.

For first, if no translation may be read in the Church but that which is free from all errour, then none at all ought to be read, for there is none in which there are not some mistakes, more or lesse: with this *ferula* therefore they rap themselves over the thumbs.

Secondly, those sores on which they fasten their naile have their salves; they may see them, if they please, in *Hooker*, *Fisher*, and many others, who have cleared those very passages.

Lastly, neither is the Minister, nor are the people tyed to that translation in the Common-Prayer Book: but they may, if they please, in stead thereof read the *Psalmes*, *Epistles* and *Gospels*, according to the last and best translation: neither were they to blame who in the first setting forth of the Cómon-Prayer Book appointed the Scriptures to be read in that ancient translation, for that was the best then extant, neither is there any errour at all in it which concerneth faith or manners; and other slips must be born with in translations, or else we must read none at all till we have a translation given by divine inspiration, as the originals are.

EXCEPT. V.

Fiftly, they except that there are vain repetitions in the Service-Book.

But this exception is vain, not the repetitions: for,

First, that is not vain, which serves to a holy end and purpose, the more to stirre up our affections, or imprint such prayers deeper in our memories; as the reflecting the sun-beams is not in vaine which increaseth the heat thereof, and the striking

againe and again upon the ſame naile is not in vain, becauſe it driveth it in deeper, and more faſteneth it.

Secondly, the holy Scripture warranteth ſuch repetitions: for in the 136. *Pſalme* theſe words, *for his mercy endureth for ever*, are 27. times repeated in the old tranſlation, but 26. according to the new: and in *Pſalme* 119. the word of God, or ſome *ſynonymon* thereunto is repeated 175. Chriſt himſelfe repeated that prayer, *Father, let this cup paſſe from me*, three times. Mat. 26. 44.

Thirdly, there is no prayer appointed to be often repeated ſave the Lords prayer, which Chriſt himſelfe twice delivered upon ſeverall occaſions; and not onely the Church of *England*, but all Churches in their *Liturgies* have thought fit to rehearſe often: for, it is as the ſalt which ſeaſoneth all our ſpirituall ſacrifices, as the amber which ſweetneth all our diſhes, as the *Elixar* which turneth all our *leaden conceptions into pure gold*. In the confeſſion of our ſinnes we are defective, as alſo in the profeſſion of our faith, and in our prayers for our ſelves and others, and in our formes of conſecration of the Sacrament: and therefore in all theſe places of the Service-book the Lords prayer is added to ſupply the defect thereof.

EXCEPT. VI.

Sixthly, they except againſt the ſhortneſſe of our prayers; they ſay, they are *rather ſnips of prayers then prayers*; and that in them there may be ſome *ſparke of piety*, but no *flame of devotion*.

But this exception is neither true nor juſt.

Firſt, not true; for the prayers appointed by the Church to be read at ſolemne faſts, as likewiſe the prayers *for the whole eſtate of Chriſts Church*, and the Morning and Evening prayers *for private Families*, and for ſundry other purpoſes, printed after the *Pſalmes*, are of as large a ſize as any uſed in any reformed Churches.

Secondly, it is not juſt; our prayers are thereby no way diſparaged, for the ſhorteſt of them come nearer to the pattern of perfect prayer drawn by our Saviour, then their longeſt. In all the Bible there is no example of any very long prayer: on the contrary, *Solomon* commandeth us when we petition the Al-

mightie *to uſe few words*; and Chriſt himſelfe more then once taxeth the vanity and hypocriſie of ſuch as *mete out* their devotion by *the ell: When you pray, uſe no vaine repetitions, as the heathen doe, for they thinke they ſhall be heard for their much ſpeaking.* And *Matth.23.14. Woe be unto you Scribes and Phariſees, hypocrites, for ye devour Widowes houſes, and for a pretence make long prayers.*

Eccleſ.5.2. Mat.6.7.

In direct oppoſition to ſuch, he framed a prayer himſelfe, a very ſhort one, but moſt pithie and perfect: and it is after this faire copie that the learned Scribes who penned our Engliſh devotions wrote, well knowing that God is not wooed with variety of phraſes, but rather with ſighs and groanes; not with enlarged thoughts, but with enflamed affections, as Saint *Auſtine* teacheth us. The hotteſt ſprings ſend forth her waters by ebullitions; *oratio brevis penetrat cœlum.* In a long prayer the affection ſlaketh, cooleth and dieth before he that prayeth is ſpeechleſſe; and the vulgar ſort of people are very little benefitted by theſe prolix and long-winded, rather diſcourſes or expoſtulations, or exaggerations, then prayers; neither can they for ſo geat a ſpace of time hold their attention to the Preacher; neither can their memorie carry away a quarter of what is powred out before them: whereas ſhort prayers often repeated in their eares leave an impreſſion behind them, and they get them (with many moſt profitable texts of Scripture often rehearſed in the Book of Common-Prayer) by heart: and if you take away from them theſe ſhort *cuts and ſhreddings* of devotion (as they pleaſe to nick-name them) ſuch as can neither read nor write will have nothing left to mend *their wedding garment.*

Ep.121. Hoc negotium plus gemitibus quam ſermonibus agitur; plus fletu quam afflatu.

However, we want not the appobation herein of the ancient Churches, eſpecially the famous Churches of *Ægypt*, who *had many prayers, but very ſhort, as if they were darts throwne with a ſudden quickneſſe, leſt that vigilant and erect attention of the mind, which in prayer is moſt neceſſary, ſhould be waſted or dulled through the continuance of over-long prayers.*

Aug.ep.121. c.10. Dicuntur fratres in Ægypto crebras quidem habere orationes, ſed eas tamen breviſſimas, & raptim quodammodo ejaculatas, ne illa vigilanter erecta, quæ oranti plurimum neceſſaria eſt, per productiores moras evaneſcat atque hebetetur intentio.

EXCEPT. VII.

Seventhly, they except againſt the interchangeable variety of our

our Service-Booke, whereas they continue a long prayer themſelves without any interruption, the people onely ſealing all in the end with their *Amen*.

But according to the *Rubrick*, and practice of the Church in moſt congregations in reading the *Pſalmes*, and other parts of the Service, the Miniſter and people anſwer one another by courſe and turns; ſometimes he darts out a ſhort ejaculation, as, *ſurſum corda, lift up your hearts*; they anſwer him with, *habemus ad Dominum, We lift them up unto the Lord*; when he ſingeth one verſe in a *Pſalme*, they chant out another; when he prayeth for them, *the Lord be with you*, they requite him with the like prayer, *and with thy ſpirit*. And what hurt or incongruity is in this? it is a religious ſeconding one the other in their devotion, and ſtirring up the intention of the people. It is as it were the laying glowing coals one upon another, which preſently kindle one the other, and make the flame the greater.

Gal.6.18. The grace of our Lord Ieſus Chriſt be with your ſpi it.

And though now this be an eye-ſore to ſome in our Common-Prayer Book: yet the ancients eſteemed it no blemiſh, but a beauty in their Liturgies. For S. *Ambroſe* maketh mention of ſuch a cuſtome in *Millain*, *Platina* in *Rome*, *Baſil* throughout all *Greece*, and *Plinie* the younger among the firſt Chriſtians in *Trajans* time within a hundred yeares after Chriſts death; *Theſe Chriſtians* (ſaith he) *before day ſung Hymns* alternatim, *by turnes or catches, to one Chriſt, whom they eſteem a God*. And yet we may fetch this practice higher, even from a quire of Angels in heaven; for ſo we reade *Eſay 6.3*. *And the Seraphims cryed one to another, Holy, holy, holy.*

Plin.ep.ad.Trajan.

EXCEPT. VIII.

Their laſt exception and greateſt ſpleen it at the *Letany*; one of the choices pieces in all the Service-Book, wherein we offer up the ſweeteſt incenſe in moſt fervent prayers and fragrant meditations to God.

And the *Browniſts* their taking offence as it ſheweth them to be of the nature of the *Vultures*, who, as *Ariſtotle* writeth, are *killed with the oyle of Roſes*: or rather *like ſwine*, who, as *Plinie* informeth us, *cannot live in ſome parts of* Arabia *by reaſon of the ſweet ſent of aromaticall trees there growing in every wood*. Againſt this therefore they thunder out a volley of objections;

Ariſtot.de mirabil. auſcult.

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In the *Letany* (ſay they) there is a prayer for the dead, *Remember not, Lord, the offences of our forefathers*; prayer *againſt ſudden death*, which may be a bleſſing: prayer *for all that travell by land, or by water*, and ſo for theeves and Pirats: for all *women labouring of child*, and conſequently, for all queanes and harlots: there is a rapping out of oathes, and no better then exorciſmes and conjurations, *by thy nativity and circumciſion, by thy croſſe and paſsion, &c.* And therefore many who are in charity with other prayers are frighted with the *Letany*, and as ſoon as the Miniſter beginneth it they run ſwifter out of the Church then he over it.

But I may truely ſay with the Prophet, *timuerunt ubi non erat timor, they feared where there was no cauſe of feare*, like ſilly ducklings they were ſcared at the ſight of the ſhadow of a Kite in the water. For, not to anſwer all their objections *en paſſant* (they are not worth the ſtay or inſiſting upon, any of them) thoſe words they firſt ſtumble at, *Remember not the offences of our forefathers*, are not a prayer for the dead, but for the living, that God would not ſo remember the offences of our forefathers as to viſit them upon us, according to that dreadfull menacy in the ſecond Commandement, *I am a jealous God, and viſit the ſinnes of the fathers upon the children to the third and fourth generation of them that hate me.*

* *Zanch. in expoſit. præcept. 2. Tit. de invocatione: In veteri Romana eccleſia ſemper mihi placuerunt hæc duo: unum, quod preces concludant per Dominum noſtrum Ieſum Chriſtum: alterum, quòd exprimant partes mediatoris & actus officii, addentes, per crucem & vulnera, &c.*

The ſudden death we pray againſt is not a quick riddance out of pain, or a ſpeedie taking us way from the evill that is to come, for that indeed were to pray againſt our own good: but by *mors repentina*, or ſuddain death, there is meant unexpected or unprepared death, when we are ſummoned by death as by Gods meſſenger to bring in our bils and books to be examined at the great *Audit* before our accompts be ready: it is true, we ſhould be always ready; but who of a thouſand is ſo? And if any be tardy, as thou and I are, ſhall any blame us for deſiring a day at leaſt to make even reckonings and perfect our accompts.

As for thoſe paſſionate ſtraines, * *By thine agonie and bloody ſweat*: they are no formes of oaths, much leſſe conjuration, (as theſe ignorant Sectaries blaſpheme them) but a compendious and very uſefull recapitulation of the ſtory of the Goſpel, and

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an acknowledgement of the chiefe meanes of our ſalvation, and a vehement obteſtation by the meritorious actions and paſſions of Chriſt, like to that, 1 *Theſ.* 1. *I beſeech you brethren by the Lord Jeſus Chriſt.* Neither are ſuch kind of earneſt obteſtations unuſuall in our petitions to men: *per dextram tuam, Caie Cæſar,* ſaith *Cicero*; & *per connubia noſtra,* ſaith *Dido.* If they are true Chriſtians they beleeve that God hath and doth deliver us from all puniſhment due to our ſinne, and from eternall death by theſe very actions and paſſions of Chriſt recounted in the *Letany*; and if theſe be undoubted meanes of our ſalvation, ought we not to pray to God to ſave us by theſe meanes from wrath, and bring us to his everlaſting kingdome?

The prepoſition *By* hath many ſignifications; ſometimes it is the note and ſigne of an oath; ſometimes, and that moſt uſually, it ſignifieth the inſtrumentall cauſe, and ſo it is taken in the *Letany*; wherein we doe not affirme or ſweare any thing to be ſo or ſo by Chriſts *nativity* or *circumciſion,* or *death,* or *paſsion*; but we pray to God to *deliver us* from all the evils both of ſinne and puniſhment before ſpecified by theſe *meritorious actions* and *paſsions* of our Redeemer, as by the onely effectuall meanes to procure us ſuch a deliverance.

And for the extent of our charity and generalitie of our prayers, as we are commanded by the Apoſtle, *while we have time to doe good unto all men, but eſpecially to thoſe of the houſhold of faith*; ſo we are likewiſe to pray for all men, becauſe there is no man ſo wicked and in ſo damnable a condition to whom God (for ought we know) may not give repentance unto life, and we are indebted unto Gods mercy and reſtraining grace, that we run not into the like exceſſe of riot as they, nor are as wide from the way of ſalvation as the fartheſt wandring ſheep. And though we pray indefinitely for *all that travell by land or by water,* yet thoſe *all* in the Churches account are no other then ſuch as travell in the way of a lawfull calling. Gal. 6. 10.

And as for *Women labouring with childe*, we pray nothing for them, but that they may be ſafely delivered; nor for any that are in preſent danger, but that God would preſerve them: and have we not expreſſe warrant for ſuch a Prayer, both in the words of *Job, O thou preſerver of all men?* And of

the Apoſtle, 1 *Tim.* 4. 10. *God is the Saviour of all men, eſpecially of thoſe that believe*: upon which ground the Apoſtle himſelfe inferreth a neceſſary dutie of all Chriſtians to pray for all men, 1 *Tim.* 2. 3, 4. *I exhort you therefore, that firſt of all ſupplications, prayers, and interceſsions be made for all men; for this is good and acceptable in the ſight of God our Saviour, who will have all men to be ſaved and to come to the knowledge of the Truth.*

A Concluſion to the third Article.

SInce I had perfected, and in part publiſhed my Anſwer to the exceptions of the *Browniſts* taken againſt our Book of Common-Prayer, I underſtand that ſome well-affected to the Diſcipline and Liturgy of the Church, reſted not ſatisfied with my Anſwer *p.* 74. to the objected errors in the tranſlation of divers Texts of Scripture, namely, *Pſalme* 105. *v.* 28. *Luke* 1. 36. *Rom.* 12. 11. *Gal.* 4. 25. *Phil.* 2. 8. *Epheſ.* 3. 15. becauſe in part I referre them for anſwer to Maſter *Hooker*, M. *Fiſher*, M. *Cowell*, and others, who had formerly cleared theſe paſſages.

It is true, in that place I deliver not their anſwers, but referre the reader to their Works; and I was conſtrained ſo to doe, becauſe I had not their Books by me to tranſcribe the particular paſſages out of them. Howbeit becauſe peradventure thou maiſt not eaſily meet with theſe Authors, or not ſuddenly light upon the very places, for thy better ſatisfaction for the preſent, I have thought fit (not balking any way the fuller and larger Anſwers of the Authors above mentioned) to put a light into thy hand, with which thou maiſt ſafely paſſe through thoſe difficult Texts in that Tranſlation, without any trip or ſtumbling.

To the firſt objected error, *Pſalme* 105. 28. *They were not obedient to his word*, whereas according to the Originall, they ſhould have tranſlated it as we reade in the *Kings* Bible, *they rebelled not againſt his word*: I anſwer, that the words in our authoriſed Tranſlation are agreeable to the *Septuagint*, whoſe Tranſlation the Apoſtle follows often in the New Teſtament, even

ὅτι ὡς ἠπείθησαν τοῖς λόγοις αὐτοῦ.

even where in words, though not in sense, it differeth from the *Hebrew*; neither is there any contradiction in the translations. For the pronoun *they* in the old translation, is to be referred to the Ægyptians, in the new to *Moses* and *Aaron*. Now if we speake of *Moses* and *Aaron*, *they rebelled not against Gods Word*, but were obedient to it; and so the last Translation is most true of them: but if we referre the words to *Pharaoh* and the Ægyptians, *they rebelled against God*, and *were not obedient to his Word*, and so in them the former Translation is verified. Nay, which yet farther justifieth both translations, though we distinguish not the persons, but take the word *they* in both translations for the same, namely, *Pharaoh* and the Ægyptians; it may be truely said of them *that they were not obedient unto Gods Word* according to the old Translation, and yet *that they rebelled not against Gods Word* according to the new. For in regard of their offer to let goe the people when they saw the fearefull darkenesse, they *disobeyed not the word of the Lord*, and yet they *obeyed not his word* absolutely, in as much as they withheld their sheep and cattell at the same time.

To the second objected error, *Luke* 1.36. *And this is the sixth moneth which was called barren*; I answer, the fault is not in the Translatour, but in the Printer, who should have printed *her* instead of *the*, and so the sense is currant and agreeable to the originall, this is *her* sixth moneth which, or who was called barren, ἕξ μὴν ἔχει τῷ τὴν αὐτῇ τῇ καλουμένῃ στείρᾳ, that is, word for word, *this is the sixth moneth to her that was called barren*.

To the third objected error, *Rom.* 12. 11. *serving the time* in stead of *serving the Lord*: I answer, there is a *varia lectio*, in the originall, some copies read the Lord, κυρίῳ, and some the time or season, καιρῷ, and both may well stand; for the first, serving of the Lord, no man can make question; and if we read καιρῷ, that is, the season or time, the sense is good, and the precept agreeable to that *Colossians* 4. 5. which requireth that we observe the times, and take advantage of all opportunities of doing good.

The fourth objected errour, *Gal.* 4. 25. *Agar is mount Sinai in Arabia, and bordereth upon the City which is now called Jerusalem*; I answer, that the Greek word συστοιχεῖ signifieth bordereth,

dereth, or is in *the ſame ranke* with. And though mount *Sinai* it ſelfe, on which God deſcended, and the Law was given, is diſtant many hundred miles from *Jeruſalem*, yet as *Genebrard* obſerveth, there is a track of hils from mount Sinai in Arabia, reaching near unto Sion, whereon Jeruſalem is built; and ſo mount Sinai may truely be ſaid with the mountains adjoyning thereunto, to border upon, or be in the ſame ranke with Jeruſalem; notwithſtanding, I grant, the laſt Tranſlation which rendreth συσοιχεῖ anſwereth unto, ſeemeth more agreeable to the meaning of the Apoſtle.

To the fift objected errour, *Phil.*2. 8. he was found in *apparell* as a man: I anſwer, that though *apparell* be now reſtrained to ſignifie a mans outward habit, veſture, or garments; yet the word in ancienter times was taken more largely for outward appearance, and ſo is anſwerable to the Greek χήματι, ſignifying ſhape, faſhion, and outward reſemblance.

To the ſixth objected errour, *Eph.*3. 15. *Which is the Father of all, that is called Father in heaven and earth:* I anſwer, that theſe words are a paraphraſe of the ſenſe, rather then a Tranſlation of the letter, and ſuch liberty we may not deny a Tranſlatour, eſpecially when the letter in the originall ſoundeth ſomewhat harſh in the language into which the Tranſlation is made. Thus much may ſerve to juſtifie the authorized Tranſlation in the Book of Common-Prayer, though for my owne part, I wiſh (as I have elſewhere expreſſed my ſelfe) that all the Pſalmes, Leſſons, Chapters, Verſes, and allegations of the Scripture in the Book of Common-Prayer ſhould in the next edition be printed agreeable to the laſt and beſt Tranſlation. A ruſh candle is not to be contemned in the dark, yet if we may have a clearer light with cotten week, we uſe it rather. As the former Tranſlation was better then could be expected in thoſe darker times: ſo in theſe dayes of clearer light, men may expect a better Tranſlation then they could then make.

I will fill up this Border with a rich Jewell. I meane the teſtimony of that incomparable Biſhop, who after he had moſt accurately handled all the points of difference between us and the Roman Church, and thereby purchaſed to himſelfe the title of the prime Champion of the reformed Religion through

Vid.ep.Petri Mart.præfix. apol.Iuelli.

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the Christian world, in his view of a seditious Bull sent into *England* from *Pius Quintus* in *Anno Domini* 1569. page 10. thus washeth away the aspersion cast upon our Church by that man of sin, » *Preces, jejunia, &c. abolevit*; He saith we have no »Prayers; he thinketh we meet together like wilde men, or » rather like brute beasts, you know he speaketh untruly; be- » hold the Suffrages, the Psalmes, the Lessons taken out of the » Old and New Testament; consider the form and order of our » Churches: we make humble confession of our sins, we hear » especiall comfortable places of Scripture, which shew us how » mercifull God is to them that truly and earnestly repent: we » give thanks to God for his mercies and blessings upon us; we » pray him to continue his goodnesse towards us, and to lead » us into all truth: We pray for the Queens Majesty, for all » that be in authority; for all the people, for those which suf- » fer affliction, for all that either obstinately or ignorantly re- » fuse the comfort of the Gospel: To be short, with one mind » and with one mouth we praise God, even the Father of our » Lord Jesus Christ, and all the people say, Amen. Thanks be to » God for the Prayers which we have, and God grant that we » may hold them to the end.

The Doctors Manifesto and Challenge.

WHereas a false and scandalous report is *bruited* by the Semi-separatists and Anabaptists, and readily entertained by divers *Zelots* of the *New Reformation*; that I, who have preached and printed so much against Popery heretofore, now in my old days being ready to leave this world, have fallen away from my holy profession, and am in heart a Papist, there being found very many popish books in my study: And because I have learned from the mouth of S. *Jerome*, that though other wrongs may be put up and answered with silence, committing the revenge thereof to the righteous Judge, *Injustissime judicato justissime judicaturo*: yet, that *in suspicione hæreseos neminem oportet esse patientem*, that no man ought to be silent when he is charged with Heresie; I have thought fit to make known to all whom it may concern, that being chosen Provost of *Chelsey* Colledge, I have under the Broad Seale of *England*, a Warrant, to

to buy, have, and keep, all manner of Popish books, and that I never bought or kept any of them, but to this end and purpose, the better to inform my self to refute them; and for my judgement and resolution in point of Religion, I professe before God and his holy Angels, and the whole world, that what I have heretofore preached, written, and printed, against the errors, heresies, idolatry, and manifold superstitions of the Romish Church, I believe to be the truth of God, and that I am most ready and willing, if I be called thereunto, to *signe and seale* it with my bloud.

And whereas I am certainly informed, that divers Lecturers and Preachers in *London* and the Suburbs, who have *entred upon the labours* of many worthy Divines, and *reaped their harvest*, do in their *own Pulpits*, after a most insolent manner, insult upon them; demanding, *where are they now that dare stand up in defence of Church-Hierarchie or book of Common-Prayer, or any way oppose or impugne the new intended Reformation, both in doctrine and discipline of the Church of England*? I doe here protest, that I do and will maintain by disputation or writing, a-
1. gainst any of them, these three conclusions.

First, that the Articles of Religion, agreed upon in the year of our Lord, 1562. by both houses of Convocation, and ratified by Queen *Elizabeth*, need no alteration at all, but only an orthodox explication in some ambiguous phrases, and a vindica-
2. tion against false aspersions.

Secondly, that the Discipline of the Church of *England*, established by many laws and Acts of Parliament; that is, the government by Bishops, (removing all Innovations and abuses in the execution thereof) is agreeable to Gods Word, and a
3. truly ancient, and *Apostolicall Institution.*

Thirdly, that there ought to be a *set form* of publick prayer, & that the book of Common-Prayer (the Calender being reformed, in point of Apocryphall Saints and Chapters, some Rubricks explained, and some expressions revised, and the whole correctly printed, with all the Psalmes, Chapters, and allegations out of the Old and New Testament, according to the last Translation) is the most compleat, perfect and exact Liturgy, now extant in the Christian world.

Dan. Featley.

ARTIC.

ARTIC. IV.
Concerning the calling of Pastours.

ANABAPTIST.

THat there ought to be no distinction by the Word of God, between the Clergy and the Laity; but that all who are gifted may preach the Word, and administer the Sacraments.

Gastius l. de Anabapt. exord. pag. 35. *Catabapt. sumunt sibi omnes prædicandi officium.* See the confession of the Anabapt. art. 41. 45.

THE REFUTATION.

This prodigious errour, which may be easily convinced not only by the clear light of Scripture, and the practice of the Christian Church from the beginning to this day: but also by the glimmering light of Reason and custome of all Nations, a *mungrell* Sect of late between Brownists and Anabaptists have set abroach, and thereby after a sort justified the scandall laid upon some in the Reformed Churches, by Cardinall *Bellarmine*, that Protestants have no order at all among them, but confusion; that among them all sorts of Tradesmen and Artificers handle the Word and Sacraments with foule and unwashed hands, to the great dishonour of God, and prophanation of his holy Ordinances. But let the Cardinall and all Papists know, that we own none of these *Russet Rabbies*, or *apron Levites*, but detest and abominate them as much as we doe that great Patriarch of the Anabaptists, * *Cniperdolin*, who in *Munster* at the Coronation of their Taylor King, creeps upon all four, and passing through a great throng of people, breathed into all their mouths, saying to every one in particular, *The Father hath sanctified thee, receive the Holy Ghost.* This Heresie may be felled down at three blowes of the Axe (Saint *John Baptist* speaks of) laid to root of the tree, after this manner:

* Sleid. com. lib. 10. *Cniperdolingus manibus pedibusque reptans per homines confertim stantes in sublimi discurrit, & in os illis inhalans,* Pater (*inquit ad singulos*) te sanctificavit, accipe Spiritum Sanctum.

ARGUMENT I.

No man may conjoyne or confound them whom God hath severed and distinguished.

But God in his word hath severed the Clergy from the Laity; and distinguished the Priests from the people, *Numb.* 18. 20. *Hos.* 4. 4, 9. *Mal.* 2. 7.

Ergo, None ought to confound them.

ANABAPTISTS *Answer.*

By the Leviticall Law the Priests were distinguished from the people,

people, but that distinction is now taken away, and by the Gospel any who hath the gift of Prayer, and interpretation of Scripture, may both expound, and dip and doe all such things, as the Clergy of late have appropriated to themselves.

REPLY.

1. The distinction of Priest and People is more ancient then the Leviticall Law, and founded in the very law of Nature; for the Indians have their *Brackmans*, the Turks their *Muftees*, the Heathen Romans had their *Flamines* and *Arch-Flamines*, the Britains and Gals their *Druides*. Before the law given, we read of Priests in *Ægypt*, and in *Canaan*, and in *Midian*. *Melchisedec was a Priest to the most high God*, Gen. 14. 18. *The Priests in* Ægypt *had a portion by themselves*, Gen. 47. 22. *Only the land of the Priests* Pharaoh *bought not, for the Priests had a portion assigned them, and they did eat their portion which he gave them.* And *Exod.* 2. 16. there is *mention of a Priest of* Midian *which had seven Daughters.*

2. In the New Testament, though the Leviticall Priesthood be taken away, yet there still remaineth a distinction between the Clergy and Laity; for Christ *Matth.* 28.19. giveth commission to his Apostles, and their successours, to *teach all Nations, and baptize them*, and *Iohn* 20. 22. to *remit and retaine sins*; and the Apostle evidently distinguisheth the flock from their Pastors, *Acts* 20. 28. *Take heed to your selves and all the flock over which the Holy Ghost hath made you overseers.* And *Gal.* 6. 6. *Let him that is taught in the Word, communicate to him that teacheth in all good things.* And *Heb.* 13. 17. *Obey them that have the rule over you, and submit your selves, for they watch over your souls, as they that must give account, that they may doe it with joy, and not with griefe.*

ARGUMENT II.

That for which God inflicted most severe punishments in the Law, ought not to be attempted by any that fear God.

But God inflicted most severe punishments upon Lay-persons for usurping upon, and intermedling with the Priests function: as namely, upon *Corah*, *Dathan*, & *Abiram*, *Numb.* 16.31. and upon *Vzzah*, 2 *Sam.* 6.7. and upon *Vzziah*, 2 *Chr.* 26.21.

Ergo, None that fear God, ought to attempt any such thing.

ANABPT.

ANABAPTISTS *Answer.*

These plagues and judgements fell upon the persons above named for other crimes; namely, upon Corah *and his complices for their conspiracy against* Moses *and* Aaron; Uzzah *for his presumption, and* Uzziah *for his pride; not simply for those acts done by them, which seemed to trench upon the Priests and Levites office.*

REPLY.

1. It is true that the former Delinquents were guilty of other crimes. For as Angels often appear single, but Devils by legions; so eminent vertues are for the most part single and rare in men, but enormious vices are seldome alone. Yet this no way dulleth the point of the Argument: For the Text is expresse, that the particular punishments above mentioned were laid upon them for those illegall acts done by them, to the wrong and prejudice of the Sacerdotall function. For what saith the Text? *Corah and his company said to* Moses *and* Aaron, *You take too much upon you, seeing all the Congregation are holy, every one of them,* Vers. 18. *They took every man his Censer, and put fire on them:* and that hereby they incroached upon the Priests office, it is evident by *Moses* reproof, Vers. 9, 10. *Is it a small thing that God hath appointed you to stand before the Congregation to minister unto them,* and *he hath brought thee neer unto him,* and *seek ye the Priesthood also?* Likewise it is said of *Vzzah*, that *he put his hand to the Ark of God,* and *that therefore the Lord was wroth with him, and smote him in the same place.* And for *Vzziah*, the case is yet clearer, for the Priests withstood him, and said unto him, 2 *Chron.* 26. 18. 19. *It pertaineth not unto thee, Vzziah, to burn incense to the Lord, but to the Priests the sons of Aaron:* yet *Vzziah* will be meddling with the Censer, and be burning incense contrary to the Law, and thereby he incensed the wrath of God against himself, *and immedately the Leprosie rose up in his forehead before the Priests in the house of the Lord, besides the Incense Altar.*

2. I grant *Corah* and his complices conspired against *Moses* and *Aaron*, but the cause was, *Moses* and *Aaron* withstood his ambition, and would not suffer him to arrogate to himself the Priests function. *Vzzah* was presumptuous, but for ought ap-

pears in the text, he shewed it in nothing but this, that he, without any calling from God, presumed to touch his Ark, and doe the office of a Priest. *Vzziah* was proud, and it was the height of his pride which moved him to burn incense, and not content with his Scepter, to meddle with the Censer. I shall adde no more to enforce this reason then the application of the words of the Oratour to *Mark Anthony*; *I wonder* Anthony *that thou art not frighted at their ends, whose course thou followest:* So I very much marvell that they who doe such things as *Corah*, *Vzzah*, and *Vzziah* smarted for, fear not that they shall suffer in the like kinde, or a worse, without repentance. For although the Earth open not her mouth and swallow them up as she did *Dathan*, and his fellow Conspirators; yet Hell will open her mouth, and swallow them body and soul. And though God smite them not with temporall death, as he did *Vzzah*, yet he will with eternall: and though their flesh be not infected with leprosie, as *Vzziah's* was, yet their consciences are most foul and *leprous* in the sight of God.

ARGUMENT III.

All that take upon them to execute the office of a Priest or Minister of the Gospel, ought to have a calling thereunto, *Heb.* 5. 4. 1 *Tim.* 4. 14.

But Lay persons, whether Merchants or Artizans, or Husbandmen, or any the like, have no calling to execute the office of a Priest, or Minister of the Gospel.

Ergo, they may not assume or arrogate it to themselves.

ANABAPTISTS *Answer.*

Gods conferring gifts upon any man, is a sufficient calling; as for the imposition of Episcopall hands, it is an Antichristian Rite, and giveth the party ordained no power at all.

REPLY.

There is a double calling necessary to a dispenser of the mysteries of salvation: Inward, and Outward: the Inward inableth them, the Outward authorizeth them to discharge their sacred function. Where there are gifts, if God incline the heart of the party to enter into the Ministery, there is an inward calling:

yet

yet this alone sufficeth not without [a] an outward calling, either ordinary or extraordinary: Extraordinary callings (sith miracles are ceased) we are not now to expect; nor if any pretend, easily believe, or give way thereunto: and therefore we must stick to the ordinary calling, by the imposition of the hands of the Presbytery; for none may prophesie or preach except he be sent, *Jer.* 14. 14. *The Prophets prophesie in my name, and I sent them not. Jer.* 27. 15. *I have not sent them, yet they prophesy. Rom.* 10. 15. *How shall they preach, except they be sent?* And the Christian Church now knoweth no other sending, then by laying on of hands by the successours of the Apostles, and commending them to particular charges: And if such Episcopall Ordination be an Antichristian Rite, we desire to learn from them what is the Christian form or manner of admitting men into holy Orders; for no other ordination was heard of for 1500 years, or at least approved of, and more: during which time, if there were no lawfull calling, there were no Pastors feeding and governing the flocks; if no lawfull Pastors, no visible Churches.

2. As the Anabaptists have no outward calling, so neither inward; for whatsoever over-weening conceit they may have of themselves, yet certain it is, they who take upon them to be their leaders and teachers, are such as [b] S. *Jerome* complaineth of in his 8th Epistle, *Who become Masters of the unlearned, before they were Scholars of the Learned.* And [c] S. *Bernard, We have many Cocks in the Church, but few Cisterns; they who derive to us the heavenly waters, are so charitable, that they pour out rather then stay to have any thing poured into them; more ready to speak then to hear; and apt to teach that they never learned.* Though they can

[a] Helvetica posterior c. 18. *Nemo honorem ministerii Ecclesiastici usurpari sibi, id est, arbitrio proprio rapere debeat: vocentur & eligantur electione Ecclesiastica & legitima ministri Ecclesiæ.* Et post, *Nuncupant Apostoli omnes in Christum credentes Sacerdotes, sed non ratione ministerii, &c.* Bohemica confes. c. 9. *Nulli apud nos permittitur ministerii munere fungi, aut ullum sacrum Domini munus administrare, nisi hic primæ Ecclesiæ more atque divinitus constituto ordine ad eam functionem pervenerit, vocatusque sit & constitutus.* Anglica confes. art. 6. *Ministrum docemus legitime vocari oportere, & recte atque ordine præfici Ecclesiæ Dei: quo major nobis abistis fit injuria quibus nihil sæpius in ore est, quam apud nos omnes esse Sacerdotes, omnes doctores, omnes interpretes.* Belgica confes. art. 31. *Credimus ministros debere ad functiones illas suas vocari & promoveri legitima Ecclesiæ electione.* Augustana confes. art. 14. *De ordine Ecclesiastico docent, quod nemo debet in Ecclesia publice docere, aut Sacramenta administrare, nisi rite vocatus, sicut & Paulus præcipit Tito, ut in civitatibus Præsbyteros constituat.* Wittenberg. confes. art. 20. *Nec permittendum est cuivis, quamvis spirituali Sacerdoti, ut sine legitima vocatione usurpet publicum ministerium in Ecclesia.* [b] *Nimium multi imperitorum magistri fiunt, priusquam fuerint doctorum discipuli.* [c] In Cant. *Canales multos hodie habemus in Ecclesia, conobas paucas; tantæ charitatis sunt, per quos nobis fluenta cœlestia dimanant, ut prius effundere quam infundi velint, loqui quam audire paratiores, prompti docere quod nunquam didicerunt.*

vary phrases, and out of broken Notes hold out a discourse upon some passages of Scripture for an hour and more; yet they are no wayes furnished with gifts requisite to a faithfull Shepheard, and able Minister of the Gospel: for they understand not the Scripture in the Originall Languages, they cannot expound without Grammar, nor perswade without Rhetorick, nor divide without Logick, nor sound the depth of any Controversie without Philosophy, and Schoole-Divinity. Neither may they flie to immediate inspiration of the Holy Ghost, and the miraculous gifts of Tongues and Prophesie, for such have ceased in the Church for these many hundred years.

The Anabaptists Objections Answered.

You have heard how strong our Arguments are for the truth: now ye shall hear in brief how weak the Adversaries objections are against it.

Obj. 1. First, they alleage out of *Joel* 2. 28. *I will pour out my Spirit upon all flesh, and your sonnes and daughters shall prophesie, your young men shall see visions, and your old men shall dream dreams:* That though under the Law the people were ordinarily to hear the interpretation of the Law of God from the Priests; yet that under the Gospel God so plentifully powreth his Spirit upon all Congregations, that all Believers are enabled to Prophesie, and to speak to instruction, to edification and comfort.

Sol. 1. But we answer: That the Prophet there speaketh not of any ghostly power to open the Kingdome of Heaven, and remit and retain sins, given by Christ to his Apostles and their successours, but of an extraordinary measure of enlightning graces, as also of extraordinary gifts of Tongues and Miracles, as the Apostle Saint *Peter* himselfe expoundeth the Text, *Acts* 2. 15, 16, 17.

2. As there is a greater measure of knowledge given to the people under the Gospel, then under the Law, and a more copious effusion of the Spirit, so also the Pastors: and to *whom more is given, more shall be required.* This text therefore proveth not that all sheep should be Pastors, and all Scholars, Teachers; but that both

Teachers

Teachers and Disciples should have a greater measure of knowledge then before they had under the Law.

Secondly, they alledge out of *Col.* 3. 16. and the 1 *Pet.* 4. 10. that all Christians ought to communicate their knowledg and other gifts of the Spirit one to another, and thereby to *teach and instruct and edifie one another*. Therefore all Lay-persons who have the gift of supplication and interpretation of Scripture, ought to make use of them for the benefit of others, as the Ministers of the Gospel do. *Obj.* 2.

But we answer, that as the clouds when they are full, drop, and the eares shed, and the fountaines flow; so all who abound in knowledge ought in such a way as they are able, according to their calling, derive it to others: but hence it will not follow, that all men have ghostly power to dispense the mysteries of salvation, and administer the Sacraments, and remit and retaine sins, which peculiarly appertaine to the Pastorall calling. *Sol.* 1.

There is a double teaching and admonishing, Publick and Private: Publick, by expounding the holy Oracles of God, and revealing to Gods people his whole counsell for their salvation: Private, by Catechizing a mans family, or conferring with his Christian brethren, and rehearsing in some particular what he hath learned from the Scripture and other holy books, or the mouth of his Pastour, or by giving good advice, and shewing him his errours, or encouraging him in a good course, ministring unto him a word of comfort, or advice, or admonition in due season: And of this latter kind of teaching and admonishing, the Apostle speaketh, as appeareth by the words following, *admonishing one another in Psalmes, and Hymnes, and spirituall songs, singing with grace in your hearts to the Lord.* 2.

Thirdly, they alleage, that *Eldad* and *Medad*, *Numb.* 11. 27. and *Saul*, 1 *Sam.* 10. 11. and *Philips Daughters*, *Acts* 21. 9. prophesied, and the Prophet *Amos* was a Heards-man, *Peter*, and other of the twelve, Fishermen, and S. *Paul* a Tent-maker: Why then may not Tradesmen and the like, if God bestow gifts upon them, preach the Word and administer the Sacraments? *Obj.* 3.

But we answer, that extraordinary instances ought not to be taken for presidents, or drawn into ordinary practice; else false Prophets might now expect to be admonished of their errours *Sol.* 1.

by brute beasts, because God once opened the mouth of the Asse, and by it *reproved the madnesse of the Prophet Balaam*; and all souldiers that fight the Lords battell, *blow Ramshorns* in stead of Trumpets, because once with them *the Wals of Jericho were blown down*; or arme themselves with *lamps and broken pitchers*, because *Gideons* Souldiers with such weapons discomfited and routed the Midianites.

2. All these had a calling from God, and proved this their calling by strange & wondrous affects, as by certainly foretelling things future, or speaking with tongues, which they never had learned, or by miraculous cures, or the like. Let our new Enthusiasts and Brownists prove their extraordinary calling in like manner, and we will not deny them the exercise of the ministeriall function.

3. It is to be noted, that none are now born in holy Orders, or may challenge the Priesthood by birth; but before they take holy Orders upon them, given them by the Church, they are meer Lay-persons. Neither doe we find fault with any simply, *hoc nomine*, because they have been before of other professions, or trades, (though it were to be wished that there were no necessity of admitting such into the Ministery, whose education or former course of life hath not been corresponding to so holy a calling) but that we blame them for, is, that they take upon them the honour and office of the Priesthood, not being called thereunto, as was *Aaron*; that they despise the Churches Ordination, by imposing of hands; that they handle the holy Scripture and Sacraments with black, foul, and unwashed hands; that they presume that they have those gifts and graces of the Spirit, which indeed they have not; that they usurpe upon the place and function of the Ministers of the Gospel, and too much undervalue the cure of soules, which as S. *Gregory* rightly defineth it, is *Ars artium*, the *Art of all arts*: And S. *Paul* by the question he propoundeth, resolveth as much, saying, * *Who is sufficient for these things?* But now as the practice is, and the common estimation of the vulgar, we may crosse S. *Pauls* question with a contrary interrogatory, Who is not sufficient for these things? sith Coach-men, Weavers, Feltmakers, and other Mechanicks, are now (by some) thought able Ministers, and profound Doctors

Greg. de cura Pastorali, l. 1. c. 1. *Ab imperitis pastorale magisterium qua temeritate suscipitur; quando ars artium est regimen animarum.*

* 2 Cor. 2. 16.

Doctors of the Church, and *Exerciſe*, as they tearm it, not only in private Conventicles, but alſo *per famam & populum*, in great Churches and publick Aſſemblies; to the great diſhonour of God, prophanation of his Ordinances, and ſcandall of the Reformed Churches.

ARTIC. III.

Concerning taking an Oath, eſpecially ex officio.

ANABAPTIST.

NO Chriſtian may lawfully take an Oath, no not though it be required by a Magiſtrate, eſpecially ſuch an Oath, Whereby he may hazard his life, liberty, or eſtate.

Pont. Catal. *Inter errores Politicos Anabaptiſtarum re-cenſet hos duos, non licere exercere judicia vel in foro contendere, non licitum eſſe dare juramentum.* Sleid. com. l. 10. *dicunt non licere Chriſtianis in foro contendere, non jusjurandum dicere.*

THE REFUTATION.

Though this aſſertion of the *Anabaptiſts*, as they maintaine it, hath a gloſſe and varniſh put upon it of piety, prudence and juſtice; of piety, in preventing all occaſion both of falſe and vain oathes; of prudence, in not enſnaring our ſelves; of juſtice, in not concurring actively to our own prejudice or wrong: yet upon due examination it will appear to be repugnant to all three; to piety, by robbing God of a part of his ſubſtantiall worſhip, to wit, a holy kind of invocation; to prudence, by unfurniſhing our ſelves ſometimes of our beſt defence, which is to cleare our innocency by oath; to juſtice, by depriving all Courts of juſtice of his ſoveraign evidence of truth, and all humane ſociety both of the ſureſt tie of fidelity, and the readieſt means to end all ſtrife and controverſie. For the farther manifeſtation whereof I am to clear three points: 1. That oaths may lawfully be taken by Chriſtians. 2. That ſome oaths may be lawfully exacted of them, and impoſed upon them. 3. That oathes may be lawfully urged and exacted not onely in civill, but in criminall cauſes, ſuch as are commonly tearmed oaths *ex*

Officio

Officio, when a man is required to anſwer upon oath concerning ſome crime or fault objected to him, or articled againſt him. Some deny it to be lawfull to take any oath: others allow of oaths freely token, but not impoſed: a third ſort diſlike not all oaths impoſed, but onely excpt againſt oaths *ex Officio*. Theſe three queſtions hang as it were upon one ſtring. For if no oath may be lawfully taken, certainly none may be lawfully impoſed, and if oaths may not be impoſed, leaſt of all the oath *ex Officio*, whereby we hazard and endanger our lives, liberties, limbs or eſtate if we confeſſe, but our ſoules if we deny upon oath what is truely laid to our charge. Again, on the contrary, if the oath *ex Officio* in ſome caſes may be lawfully impoſed, then other oaths may be impoſed with much leſſe difficulty; and if oaths may be lawfully impoſed, certainly they may be lawfully taken. Yet muſt theſe queſtions of neceſſity be handled apart for the ſatisfaction of ſcrupulous conſciences, who firſt muſt be perſwaded of the lawfulneſſe of taking an oath in generall, before they will ſuffer an oath to be impoſed upon them: and ſecondly, that the Magiſtrate hath a lawfull power to exact oaths, before they will take ſuch and ſuch a kind of oath required of them.

To lay the foundation therefore firm before we build any thing thereupon. Firſt, I prove the lawfulneſſe of taking oaths, the conditions preſcribed by the Prophet being obſerved, namely, *that we ſwear in judgement, righteouſneſſe and truth*: in truth, not falſly; in judgement, not raſhly; in righteouſneſſe, not wickedly, to the prejudice of equity, or breach of Chriſtian charity.

Ier. 4. 2.

ARGUMENT I.

Whatſoever God commanded, is lawfull: for Gods command is the rule of good, his command maketh that good, which otherwiſe were evill, as *Abrahams* offer to kill his ſon, and the *Jewes* robbing the *Ægytians* of jewels of gold, and ſilver: and in like manner his prohibition makes that evill, which otherwiſe in it ſelfe were good, as working in a mans calling on the Sabbath day, the ſparing of the fatteſt of the cattell for ſacrifice by *Saul*; if every ſin be a tranſgreſſion of the law, it cannot be ſin to fulfill it.

But God commandeth taking of oaths as part of his worſhip, *Deut. 6. 13. Thou ſhalt feare the Lord thy God and ſerve him, and*

and sweare by his name. Deut. 10. 20. *To the Lord thou shalt cleave, and sweare by his name, he is thy praise, and he is thy God.* And *Jer.* 4. 2. *Thou shalt swear, The Lord liveth, in truth, judgement, and justice.* And to such as swear in such a holy and religious manner, God promiseth a blessing both outward and inward; outward, *Ier.* 12. 16. *If they will diligently learn the ways of my people to swear by my name, then shall they be built in the midst of my people*; inward, *Psal.* 63. 11. *The King shall rejoyce in God, and every one that sweareth by him shall rejoyce or glory in him.*

Ergo, to swear is lawfull for Christians.

ANABAPTISTS *Answer.*

It was lawfull to swear when God commanded it under the law, but it is not now lawfull for Christians, sith Christ hath forbidden it in the Gospel.

REPLY.

1. The same God is Law-giver both to the *Jewes* and Christians, and the same truth shineth in the law, and in the Gospel, onely with this difference: in the law it shined through a tiffany or vaile of rights, and ceremonies: but in the Gospel as it were with open face. The vaile is now taken away, whereof religious swearing by the name of God was no part. For, an oath containeth not a resemblance of Christ, but a worship of God. It is no type or signe of grace, but a seale of truth, the sense whereof is meerly morall, the law of it naturall, the use perpetuall, the worship performed in it to God is essentiall. When we call God to witnesse a hidden truth, in the sincerity of our intentions, we agnize his Soveraign greatnesse. For every oath is by a greater, *Heb.* 6. 16. we professe his all-seeing wisdome, we invocate his revenging justice, which are not rituall, but substantiall parts of worship. In which regard in the text of the Prophet *Jeremy* above alledged swearing is joyned with the feare of God, and cleaving to him; both duties of the first table required by the eternall morall law of God.

2. As we have warrant for swearing in the old Testament, so also in the new; for Christ himselfe was made our Priest by oath, Heb. 7. 21. *Those Priests were made without an oath, but this with an oath, by him that said unto him, The Lord sware*

and will not repent, Thou art a Prieſt, &c. By ſo much was Jeſus made a ſurety of a better Teſtament. God his uſing an oath for confirmation of Chriſt his Prieſthood warranteth the cuſtome of giving and taking an oath at the Inauguration of Emperours, Coronation of Kings, Conſecration of Biſhops, Ordination of Miniſters, and generally the admiſſion of any perſon of quality into any place of truſt, or command, or weighty charge in Church or Common-wealth. God himſelfe uſing this kind of confirmation, confirmeth this kind and uſe of an oath. Neither are promiſſory oaths onely approved by the Goſpel, to bind our faith, and aſſure loyalty and fidelity, but alſo aſſertory, to clear doubtfull truths, and end litigious ſuits, Heb. 6. 16. *For men verily ſwear by the greater, and an oath for confirmation is to them an end of all ſtrife. Even Chriſt himſelfe who is* AMEN, *the faithfull Witneſſe, and in whom all the promiſes of God are Yea and* AMEN, often coroborateth his divine Eſſayes and heavenly promiſes with that ſacred ingemination AMEN, AMEN; which is virtually, if not formally an oath, according to the ſtrict definition of an oath, which is, *affirmatio religioſa*, or as the Schooles define it more fully, *affirmatio vel negatio interpoſita religione*, a religious aſſeveration, or the affirming and denying any thing with a divine atteſtation.

Eis. 3. Offic.

3. Chriſt in the fifth of *Matthew* forbiddeth not all kind of ſwearing, but the ordinary and accuſtomary ſwearing then in uſe among the *Jewes*, and allowed by the *Scribes* and *Phariſees*, who erroneouſly conceived, that ſwearing by heaven and earth, or *Ieruſalem*, or any creature, was no taking Gods name in vain, becauſe in ſuch oaths Gods name was not uſed. This practice of theirs our Saviour condemns, and refutes their errour, Mat. 5. 34. *Swear not at all, neither by the heaven, for it is Gods Throne; nor by the earth, for it is his Footſtoole; nor by Jeruſalem, for it is the City of the great King, &c.* But of this more in the ſolution of the adverſaries objections.

ARGUMENT II.

That which hath been practiſed by God himſelfe, the elect Angels and Saints ſpeeking by divine inſpiration, cannot be ſinfull or unlawfull; elſe we ſhould make God himſelfe the authour of ſin, and lay impiety or iniquity to the charge of holineſſe and juſtice it ſelfe.

But

But the Scripture bringeth in, first God swearing, *Gen.* 50. 24. *Exod.* 13. 5. 11. *Exod.* 33. 1. *Numb.* 14. 16. 23. 30. *Numb.* 32. 10, 11. *Deut.* 1. 8. & 8. 35. *Ios.* 5. 6. *Psal.* 95. 11. & 110. 4. *Heb.* 6. 17. & 7. 21, 22. Secondly, Angels, *Dan.* 12. 7. *I heard the man clothed in linnen, when he held up his right hand and his left to heaven, and sware by him that liveth.* Rev. 10. 5, 6. *And the Angel, which I saw stand upon the Sea, and upon the Earth, lifted up his hand to Heaven, and sware by him that liveth for ever, that there should be time no longer.* Thirdly, the Saints; *Abraham*, *Gen.* 21. 24. *Iacob*, 31. 53. *Ioseph*, *Gen.* 47. 35. *Moses*, *Ios.* 14. 9. *David*, 1 *Sam.* 20. 3. & 24. 22. *Ionathan*, 1 *Sam.* 20. 16. *Eliah*, 1 *Kings* 17. 1. *Gedaliah*, 2 *Kings* 25. 24. *Asa*, 2 *Chro.* 15. 14. *Obadiah*, 1 *Kings*, 18. 10. *Elisha*, 2 *Kings* 2. 6.

Ergo, swearing is not unlawfull.

ANABAPTISTS *Answer.*

God giveth the law to us, not to himselfe; and for the examples alledged out of the old Testament, they are no good precedents for us to follow, because the people of God were not forbidden to sweare by God in the Law, but we are by Christ in the Gospel.

REPLY.

1. Though God be under no law, yet he is a law to himselfe, his nature is his law, which he never doth or can transgresse, violate or dispense with. *He is all light, and there is no darkenesse*; all truth, and there is no falshood; all justice, and there is no iniquity in him.

2. Neither is it true that the Saints under the Gospel lie under a greater restraint in respect of oaths, then those under the law: for as they, so these have not refused upon just cause, and weighty occasions to appeal to God, and call him to attest the truth of their speeches, and sincerity of their intentions. For how many sacred attestations in this kind find we in the writings of the Apostle? neither can it be said he used them being transported by passion, or out of infirmity, for his Epistles are inspired, and the religious asseverations in them are no other then the dictates of the holy Ghost. Such are these, Rom. 1. 9. *God is my*

witneſſe whom I ſerve with my ſpirit in the Goſpel of his Son, that without ceaſing I make mention always of you in my prayers. Rom. 9. 1. I ſay *the truth in Chriſt, I lie not, my conſcience alſo bearing me witneſſe in the holy Ghoſt, that I have great heavineſſe and continuall ſorrow in my heart.* 2 Cor. 1. 23. *I call God for a record upon my ſoule, that to ſpare you I came not as yet to* Corinth. Gal. 1. 20. *Now the things which I write unto you, behold, before God I lie not.* Phil. 1. 8. *For God is my record how greatly I long after you all in the bowels of Jeſus Chriſt.* 1 Theſ. 2. 10. *Ye are witneſſes, and God alſo, how holily, and juſtly, and unblamably we behaved our ſelves among you that beleeved.*

Argument III.

No part of Gods true and ſubſtantiall worſhip can be ſinfull; elſe vertue ſhould be vice, and godlineſſe it ſelfe wickedneſſe, light ſhould be darkneſſe, and good, evill. But ſwearing with ſuch cautions and proviſo's as are ſet down by the Prophet *Jeremy*, is a part of Gods true and ſubſtantiall worſhip; for it is a religious invocation of his name, with an acknowlegement of his omniſcient wiſdome, and omnipotent juſtice: omniſcient wiſdome, whereby he knoweth all hidden things and the very thoughts and intentions of the heart of man; and omnipotent juſtice, whereby he is able and will puniſh thoſe ſinnes which come not within the walke of mans juſtice.

Ergo, ſwearing after a religious manner cannot be ſinfull.

Argument IV.

Whatſoever is neceſſary for the detecting and puniſhing of wickedneſſe and vice, and the acquitting of innocency, and preſervation of all humane commerce, and ſociety, cannot be ſinfull and unlawfull. For where God appointeth the ends, he appointeth alſo the meanes; and as the powers that are ordained by God, ſo the eſtates that are to continue among them are eſtabliſhed by him.

But the giving and taking of oaths is neceſſary for all theſe ends, as the experience of all Societies demonſtrates, and the practice of all Courts both Eccleſiaſticall and Civill, and the

the custome of all nations, wherein there is any use at all of distributive or communicative justice.

Ergo, taking and giving Oaths cannot be unlawfull.

To these two latter arguments, because the Anabaptists have shaped as yet no answers, I forbear to adde any thing for the confirmation or illustration of them, and now I come to refell their objections, and break in pieces those bulrushes, wherewith they fight against the lawfull use of oaths, as well publike as private.

Object. If all Oaths are forbidden simply, then no Salvo's, or Proviso's, or limitations above mentioned will help the matter.

But all oaths are forbidden simply, *Mat.* 5.24. *But I say unto you, Swear not at all*; *and* James 5.12. *But above all things my brethren swear not.*

Ergo, no religious Christian must or may swear upon any tearms.

Sol. 1. To oppose as it were the prohibition of the Son to the command of the Father, and to affirm that which the Father commandeth in the Law, the Son forbiddeth in the Gospel, is to blaspheme with *Marcion*, and make the precepts of the Holy Ghost to clash one against another. I answer therefore as before, that our Saviour forbiddeth not all kind of oaths, or manner of swearing, but such as was then in use, and allowed by the *Scribes* and *Pharisees*, who fondly and absurdly conceived, that to swear by heaven or by earth or any other creature was no breach of the third Commandement, because in such oaths they took not Gods name in vain; and this is Saint *Jeromes* interpretation: Christ, saith he, *forbids us not simply to swear, but not to swear by the creatures, viz.* either by the heaven, or earth, as the *Scribes* and *Pharisees* used to swear; nor by the light, as the *Manichees*; nor by the Starres, as *Iupiter*, in the poet, *per sidera juro*; nor by the life of their Princes, as the *Ægyptians*, and *Romans, per genium Cæsaris*; or, *per patrios cineres*, by their parents ashes, as most of the heathen. For sith swearing is a part of divine worship, to swear by any creature is to ascribe a deity unto it, and to commit idolatry. And if the originall be read without a *comma* or *colon* thus, Swear not at all neither by heaven, &c. then it is evident that Christ in these words forbids not the act

Calv. instruc. adv. Anabap. *Populus male instructus à suis doctoribus putabat non jurari cum oblique sumebatur nomen Dei.* Comment. *in* Matth. *non prohibet, ne juremus, sed ne juremus per creaturas.*

of ſwearing, but the unlawfull form, but becauſe in ſome ancient copies there is a *colon* after the prohibition, Swear not at all: I anſwer,

Secondly, that Chriſt here forbids all Chriſtians to ſwear upon any ſlight, or trifling occaſion, or in their ordinary communication; but ſaith he, *let your yea, be yea; and nay, nay*; that is, affirm a truth, and deny a falſhood ſimply and barely without making the holy and reverend name of God acceſſary to your vain and triviall diſcourſes; no grave or ſage perſon would endure to be brought in for a witneſſe in every petty matter of ſmall or no conſequence, to which yet moſt men tremble not to call the Soveraign Majeſty of heaven and earth to teſtifie. An oath, ſaith *Ariſtotle*, is τιμιώτατόν τι, a thing moſt precious and venerable, not unfitly compared by S. *Auguſtine, to a dangerous medicine, never to be applied but in a deſperate diſeaſe:* then and then only an Oath is warantable, when nothing but an Oath can be availeable.

[a] Pet. Mart. *loc. com. claſ. 2. c. 2. Legem à nobis exigit, ut ita fideliter & ex charitate ſimul vivamus, quo nobis non opus ſit juramento.*

[b] Auguſt. *Sermone 28. de verb. Apoſt. Dominus &* Iacobus *ideo prohibuerunt jusjurandum, non ut illud prorſus è rebus humanis tollerent, ſed quia caveremus à perjurio non facile jurando.*

Chriſt, ſaith [a] *Peter Martyr*, requires that all Chriſtians ſo carry themſelves, that there need to be no Oath among them. [b] S. *Auguſtine* further addeth, that to prevent the danger of perjury, Chriſt here forbiddeth all cuſtomary ſwearing, becauſe perjury is a precipice and breakneck of the ſoul, Chriſt forbids us as it were to come near the edge of the hill, and not at all to venture upon an Oath unleſſe we be drawn thereto, and lawfully required by a Magiſtrate or ſome other, in a caſe of great importance.

Obj. 2. Secondly, the *Anabaptiſts* diſpute thus, Whatſoever commeth of evill is ſinfull: but all Oaths come from evill. (For Chriſt himſelfe, *Matth.* 5. 37. ſaith, *Let your communication be yea, yea, nay, nay: for whatſoever is more then theſe commeth of evill*) *Ergo*, all Oaths are ſinfull.

Sol. 1. But we anſwer, Firſt, that the Propoſition is not currant. All that commeth from evill, or is occaſioned by evill, is not ſinfull. For, *Ex malis moribus bonæ naſcuntur leges*, The beſt laws were enacted upon ill occaſions, and very corrupt manners of men:

apparell

apparell at the first came from evill, *viz.* shame for sin; and singular Antidotes and remedies, were found by occasion of venemous humours, and maladies of the body: yet are they good and wholsome: so, though giving and taking Oaths came at the first from evill, namely the want of charity, or fidelity in men, yet it doth not follow that Oaths are evill or sinfull in themselves.

The assumption is not true of all Oaths, but of vain, rash, or false Oaths, or customary swearing at every other word in an ordinary communication, these come from evill, (*i.*) the Devil, or from an ill habit, or a bad conscience. 2.

The *Anabaptists* argue thus, those things that are future are not in our power, therefore in swearing to doe such or such things, to perform such or such Covenants, is to expose our selves to the danger of Perjury. *Obj.* 3.

But we answer.

That, if there were any force in this argument at all, it would overthrow all promises, as well as Oaths; nay it would impeach our vow in Baptisme, to forsake the Devill and all his works, and to fight under Christs Banner, &c. For those things are not in our power, and therefore in those and all other promissory Oaths there is a condition tacite or expressed, *Si Deus voluerit*, as far as God shall enable us, or, So help me God, or God being my helper. 1.

In all such Oaths by which we bind our selves to perform any future act, we swear not simply to make good the event, which often is not in our power, but we engage our wils and utmost endeavours; neither are we guilty of perjury if we would and could not, but if we could and would not keep truth, and be as good as our words. 2.

If the heathen have been more carefull to refrain the violation of the name of God by frequent and usuall swearing then we, they shall rise up in judgement against Christians, and condemn them at the last day: for among them the Priests seldome or never swear: the *Essens* esteemed no better of swearing then of perjury: if a man among them were put to his Oath, they accounted him a confessed lyer, and such an one who had lost his reputation among honest men. *Plutarch* in his *Roman* Problemes, *Obj.* 4.

blemes yeelds a reaſon why the Prieſt of *Jupiter* might never ſwear, becauſe they held it a great derogation to that venerable opinion all ought to have of him. *Pythagoras* was ſo ſtrict in this point, that when he might have avoided a mulct of three talents if he would have ſworn, he choſe rather to endure the penalty, then he would take an Oath in defence of the truth. [c] The *Scythians* refuſed to take an Oath enjoyned them by *Alexander*, and ſcoffed at the ſcrupulous caution of the *Grecians*, who would paſſe no act without ſigning it, and ſwearing it; *Scythæ ſcolendo fidem jurant*, our *Scythians* faith is our band, and our promiſe our oath. [d] Thoſe who bluſh not to break their faith with men, will make no ſcruple of conſcience to forſwear themſelves by their Gods: An honeſt mans word is as good as his oath, and a prophane perſons oath is no more to be regarded then his word.

[c] Curtius lib. 7. *Græcorum cautio eſt acta conſignare, & Deos invocare, nos religionem in ipſa fide novimus.*

[d] *Qui non reverentur homines, fallent Deos.* Cic. pro Roſc. Comœdo.

Sol. 1.

All theſe examples of the Heathen may be alledged to good purpoſe, to ſhame and confound thoſe Chriſtians in name, who rap out Oaths by no allowance, who turn Chriſts meritorious ſufferings in all his parts into blaſphemies, and *wound his very wounds*. Aſſuredly if men ſhall give account at the day of Judgement of every idle word, much more of execrable Oaths: but it will not follow, we may not ſwear lightly or raſhly to the great diſhonour of God, and ſcandall of religion; and therefore we may not honour God by an Oath, by calling him to witneſſe in matters of greateſt moment, whereby we agnize his Soveraign Majeſty, we profeſſe his all-ſeeing wiſdome, we invocate his ſin-revenging juſtice, againſt all thoſe who dare put his holy and dreadfull name, to that which their conſcience tels them is a falſhood.

Whereas it is ſaid that an honeſt man will have as well a care of his word as his oath, and a diſhoneſt man as little regard of his oath, as his word; this is but a vain flouriſh: for an honeſt man who will have a care of his word, will have a greater care of his oath: and a twiſt is ſtronger then a ſingle ſtring; and although many diſhoneſt men will falſifie their word for their advantage, yet they will not ſo eaſily be brought to forſwear themſelves, in regard of the ſevere penalty of the law, and the infamy and horrour of the ſin of perjury: whreof the *Hebrews* write,

write, that at the giving of the Tables in Mount *Sinai*, *when the Law was proclaimed against Perjury, heaven and earth shook, as it were trembling at so horrid a crime.* The issue and effect of all is this, as God sweareth by himself for our comfort, so we may sweare by him, for his glory: nay, the Prophet goeth farther, *We ought*, and it is our duty to *take an Oath in truth, by the truth, and for the truth*; *in truth*, that is, in a true and just cause; by *the Truth*, that is, by God, who is the truth; and *for* the *truth*, that is, for the manifestation and confirmation of the truth.

Martyr. loc. com. class. 2. cap. 7. *Cum in Sinai darentur tabulæ, statim ut lata lex est de perjurio totus orbis est concessus.* Ier. 4. 2.

The second difficulty concerning Oaths, is, whether they may be imposed; I answer briefly, they may, both by supream and inferiour Magistrates, deriving their authority from him; This I prove, First, by clear testimony of Scripture: Secondly, by the examples of holy and religious men, who have both administred and taken such Oaths: Thirdly, by evidence of reason.

Argument I.

In the charge that *Joshua* gave to the Elders, Heads, Judges and other officers of *Israel*; among other things, there is this remarkable passage: *Ye shall not make mention of the name of other Gods, nor cause to swear by them: neither serve them, nor bow your selves unto them: but cleave to the Lord your God, as ye have done this day:* Whence I thus frame my argument. Iosh. 23. 7, 8.

What the Rulers of *Israel* are forbidden to doe to other gods, this passage sheweth, that they may and ought to doe to the true God.

But the Rulers of *Israel* are forbidden to make mention of, or cause any to swear by the gods of the heathen.

Ergo, they may, and ought to make mention of the name of the true God, and require, and cause men to swear by him, when an oath shall be required of them.

Argument II.

What the Saints of God are recorded to have done, and they are no where reproved for the doing thereof, in holy Scripture, we may doe; for all those *things were written for our example*, 1 *Cor.* 10. 6. But the Saints of God are re-

corded in holy Scripture, to have exacted, and taken oaths impoſed: for *Abraham*, Gen. 24. 23. *maketh his ſervant ſwear by the Lord God of Heaven, that he ſhould not take a Wife to his ſon of the daughters of the* Canaanites: *David* being urged by *Saul*, ſware, 1 *Sam.* 24. 21, 22. *that he would not cut off* Sauls *ſeed after him.* Ezra *made the chief Prieſts, and all* Iſrael *to ſwear that they would put away their ſtrange Wives, according to the commandement of God,* Ezra 10. 5. Nehemiah, 5. 12. *called the Prieſts and took an oath of them, that they ſhould doe according to their promiſe, that they ſhould reſtore unto their brethren their lands, their vineyards, their olive-yards, their houſes, and alſo the hundred part of their money, and of their corn, wine, and oyle, they exacted of them.*

Harm. confeſ. ſec. 19. nempe Helvetica c. 30. *Damnamus Anabaptiſtas, qui negant Magiſtratui juramenta præſtanda eſſe.* Auguſt. 2. confeſ. art. 16. *Chriſtianis licet exercere judicia, lege contrahere, tenere proprium, juſjurandum poſtulantibus Magiſtratibus dare.* Et infra, *Damnant Anabaptiſtas, qui interdicunt hæc civilia officia Chriſtianis.*

Ergo, Chriſtians may lawfully both impoſe and take oaths.

ARGUMENT III.

All Chriſtian Magiſtrates may command thoſe who are ſubject to their authority, ſuch things as are lawfull and neceſſary for the diſcharge of their office, and the preſervation of humane ſociety.

But oaths are things lawfull, as is proved in the former queſtion; and they are neceſſary for the execution of the Magiſtrates office, and the preſervation of humane ſociety: For without ſuch oaths the Cõmon-wealth hath no ſurety upon publique officers and miniſters; nor Kings upon their Subjects; nor Lords upon their Tenants; neither can mens titles be cleared in cauſes civill, nor juſtice done in cauſes criminall; nor dangerous plots and conſpiracies be diſcovered againſt the State.

Ergo, Chriſtian Magiſtrates may command thoſe that are under their authority, to take oaths; and this is the conſtant judgement of the Reformed Churches.

Object. 1. But they object, no man may be enforced to any act of Religion, for *Tertullian* ſaith acutely and truly, *nec Religionis eſt Religionem cogere*; *It is againſt Religion, to compell or enforce Religion.* But the taking of an oath whereby we invocate God, is an act of Religion: Therefore no man may or ought to be enforced to take an oath.

There

There are two sorts of acts of Religion, inward and outward. *Sol.*
First, inward, as to adhere to God, to love him, to beleeve in him, and put our confidence, and place our happinesse chiefly in him: these, and such like acts of Religion cannot be enforced. Secondly, outward, as comming to Church, receiving the Sacrament, and making confession of our faith; fasting and prayer: these latter may be enforced, as we see by the example of *Josiah,* 2 Chr. 24. 23
who compelled all Israel *to serve the Lord,* and by the speech of Luke 14. 23.
the King in the Parable, *who made a great supper, and bade many guests, and when they had made their severall excuses, said to his servant, Goe to the high-ways and hedges, and compell them to come in, that my house may be full.* Among the latter acts of Religion is the taking of an Oath, which though in all leagues, and covenants, and holy vows, it ought to be free; yet in divers cases for the manifestation of truth in legall proceedings, and setting a period to otherwise endlesse suits, may lawfully be exacted and imposed.

No Christian Magistrate, or any other, may encroach upon *Obj.* 2.
the Soveraign prerogative of Almighty God. But it is the Soveraign prerogative of Almighty God, to bind the consciences of men: therefore no Magistrate or any other, may impose an oath, whereby the consciences of men are tied and bound.

As it is the prerogative of God to search the heart, so also to *Sol.* 1.
bind the conscience immediately and directly: the laws, ordinances or commands of men, may work upon the outward man, but they cannot engage the conscience directly and immediately, or by themselves; but so far onely as they may be included in the generall command of God, which is to obey those that are set over us in such things, as are not repugnant to his will. Whence it is that the Apostle pressing the doctrine of obedience to higher powers saith, *Rom.* 13. that *we must needs be subject, not only for Wrath, but for conscience sake.*

This very particular of swearing by Gods name, when we are 2.
required thereunto is commanded by God himself, *Jer.* 4. 2. and so the Magistrates command hath strength and power, to tie the conscience from Gods command.

None ought to be put to their oath who are like to forswear *Obj.* 3.
themselves, for this both the Civill and Canon Law forbiddeth,

becauſe it is a kinde of thurſting men down a ſteep hill, to the ruine of their ſouls by perjury. But ſuch is the condition of the greater ſort of men, that it is very likely for hope of reward, or to ſave their lives, limbs, liberty, or eſtate, they will ſtrain a vein in their heart, and take a falſe oath: therefore men ought not to be put to their oaths.

Sol. 1.

If a man be defamed for a prophane perſon, or common ſwearer, and much more, if he have been convicted of perjury, he ought not to be put to his oath; leſt where before *he daſht*, he may the ſecond time *make ſhipwrack of his faith and a good conſcience*. But the rule of the law is, *Supponitur eſſe bonus, qui non probatur eſſe malus*; *He is ſuppoſed to be an honeſt man, againſt whom there are no proofs, or ſtrong preſumptions that he is otherwiſe.*

2. Though the Magiſtrate in ſome caſes for the publick good, exact an Oath of many men who forſwear themſelves, yet is not the Magiſtrate any way author of, or acceſſary to their perjury. For he requireth them to ſwear truly, not falſly, and for ought that he knoweth, they may as well clear themſelves as condemne themſelves upon their oath; neither doth there appear unto him any cauſe, or juſt ſuſpition, that the party to be ſworn, is like to take a falſe oath; for if there doe, both in conſcience and in diſcretion, he will be ſhie of adminiſtring an Oath to ſuch a perſon, in ſuch a caſe.

The third difficulty concerning oaths is, whether the Oath *ex Officio*, be lawfull; that is, whether a Magiſtrate Eccleſiaſticall, or temporall, may require and exact an Oath of a man, which in duty he is bound to take, in a caſe which concerns himſelfe and may tend to his own prejudice and damage. As in *Ninus* his victories, every former conqueſt, was *gradus futuræ victoriæ, a degree and ſtep to a latter:* ſo it falleth out in the determination of the difficulty concerning oaths: the reſolution of the former queſtion, is a ſtep and furtherance to the latter. For if oaths be lawfull, the Magiſtrate may enjoyn them by his authority; and if he may impoſe any oath, eſpecially the oath *ex Officio*; without which, the ordinary proceedings, as well in Eccleſiaſticall Courts, as Temporall, will be ſtopt; and all ſpeedy courſe of juſtice hindred: And although what hath been formerly alleaged in juſtification of the impoſition of oaths, might ſuffice

to

to resolve the consciences of men, not fore-stalled with prejudicated opinions: yet because this kinde of oath hath been of late cried down with much vehemency and bitternesse, for the satisfaction of scrupulous mindes, I will endeavour to bring more pregnant proofs, for the lawfull and necessary use thereof, then I have yet found in any, who have travelled most in this argument, especially to bring *water to their own Mils.*

Argument I.

Every oath which may be taken in truth, judgement, and righteousnesse, is lawfull. Such is the oath *ex Officio.*
Ergo, lawfull.

The Proposition is the Prophet *Jeremies*, the assumption is thus proved according to each part of it. First, it may be taken *in truth*, neither is it required otherwise to be taken; the tenour of it being, » There are Articles in Court against you, or que-» stions to be demanded of you; you shall answer the truth, the » whole truth, and nothing but the truth, so far as you know » and by the law you are bound, so help you God. Secondly, it may be taken in *judgement*, for before we are required to give answer to any particular, the Articles are distinctly read unto us, and we may deliberately and judiciously shape our answer thereunto at the present, if we perfectly remember every circumstance, and finde no scruple in the interrogatory: or we may crave farther time to bethink our selves, to give a fuller answer. Thirdly, it may be taken in *righteousnesse*: for if we be innocent, by our oaths, we shall acquit our selves; and if guilty, we shall give way to justice to proceed: and as it is a righteous thing to acquit an innocent, so also to detect a Malefactor, in which regard *Joshua* perswadeth *Achan* to *glorifie God by confession of his sinne.* Iosh. 7. 19.

Argument II.

For what we have a precedent from the actions of our Saviour, we may lawfully doe. For S. *Bernard* saith truly, every action of Christ serveth for our instruction.
But we have a precedent from Christ, for answering directly

upon oath in a caſe criminall; which proved alſo capitall, *Matth.* 26. 63, 64. *The High Prieſt ſaid unto him, I adjure thee by the living God, that thou tell us whether thou be the Chriſt, the Son of God: Jeſus ſaid unto him, thou haſt ſaid. Nevertheleſſe I ſay unto you, hereafter ſhall you ſee the Son of God ſitting at the right hand of power, and comming in the clouds of Heaven. Then the High Prieſt rent his cloathes, ſaying, he hath ſpoken blaſpemy.*

Ergo, we may lawfully anſwer upon oath, in a cauſe criminall, concerning our ſelves.

ANABAPTISTS *Anſwer.*

That as it was no robbery in Chriſt to be equall with God, ſo it was no blaſphemy in him to ſay that he was the Son of God: and therefore this anſwer of Chriſt was in no caſe criminall; and conſequently, his example no precedent for us in the like.

REPLY.

1. It is true, that neither Chriſt himſelf, nor any of his holy Martyrs or Saints, who have been put to moſt cruell torments, and death, were guilty of any ſuch ſin or crime before God, for which they notwithſtanding ſuffered ſuch things: yet, becauſe either by the Roman laws, or in the opinion of the Magiſtrate, thoſe things of which they were accuſed, were eſteemed crimes; and they puniſhed as Malefactors: their examinations and trials are truly ſaid to be proceedings in *criminall, yea in capitall cauſes:* and the patient is as much prejudiced, and infinitely more wronged, if he ſuffer death or bonds, upon his confeſſion of the fact, if it be no crime at all. Therefore this example ſerves to that end, for which it is brought.

2. If it had been either unlawfull for the High Prieſt to require Chriſt to anſwer upon oath, concerning that which the High Prieſt judged a capitall crime, or for Chriſt to have given a direct anſwer in ſuch a caſe: he would have reproved the High Prieſt for adjuring him in ſuch manner as he did: or at leaſt anſwered him with ſilence as he did *Pilate*, and him alſo in other queſtions.

ARGUMENT

ARGUMENT III.

What was appointed by the law of God, cannot be in its own nature sinfull, or repugnant to the law of Nature. For though some part of the Law of God delivered by *Moses*, doth not now binde us to the performance thereof: yet we are bound to believe that law was *just, and holy, and good*; and commanded nothing in its own nature sinfull, or repugnant to the law of Nature, or right reason.

But answering upon oath in causes criminall, which might tend much to the prejudice and damage of the examined, was appointed by the Law of God. Exod. 22. 11. Numb. 5. 19. 1 King. 8. 31. Ezra 10. 5, 11.

Ergo, answering upon oath in causes criminall, is not sinfull and repugnant to the Law of Nature.

ANABAPTISTS *Answer.*

Neither are the Judicials of Moses *now in force, neither was any oath* ex Officio *administred to the* Jews *like to ours.*

REPLY.

This Argument is not brought to prove the necessity of taking an oath now in those very cases, as namely of jealousie, loane, and the mariage of strange Wives, but the lawfulnesse of demanding, and taking an oath in causes criminall in generall. 1.

All these instances come home to the point in question, and the Argument holdeth strong *à comparatis* after this manner. No sufficient reason can be alleaged, why oaths may not be imposed and taken, as well by Christians under the Gospel, as by Jews under the Law in causes criminall, reflecting upon themselves: but oaths were lawfully demanded and taken by the Jews in causes criminall, therefore they may be so by Christians. That such oaths were by Gods law enjoyned to the Jews, appeareth first in case of loane or trust, *Exod.* 22. 10, 11. *If a man deliver to his neighbour an Asse, an Oxe, or a Sheep, or any beast to keep; and it dye, or be hurt, or driven away, no man seeing it: then shall an oath of the Lord be between them both, that he hath not put his hands to his neighbours goods, and the owner of it shall accept thereof, and he shall not make it good: but if it be stolne from him, he shall make restitution unto the owner thereof.* 2.

In

In the caſe of jealouſie, *Numb.* 5. 19. And *the Prieſts ſhall ſet the woman before the Lord, and uncover the womans head, and put the offering of memoriall in her hands, which is the jealouſie offering: and the Prieſt ſhall have in his hand the bitter Water, that cauſeth the curſe; and the Prieſt ſhall charge her by an oath, and ſay to the woman, If no man hath lyen with thee, and if thou haſt not gone aſide to uncleanneſſe With another, in ſtead of thy husband, be thou free from this bitter water, which cauſeth the curſe, &c.* In the caſe of treſpaſſe, 1 *King.* 8. 31. If *any man treſpaſſe againſt his neighbour, and an oath be laid upon him, to cauſe him to ſwear; and the Oath come before thine Altar in this houſe: then hear thou in Heaven, and doe, and judge thy ſervants, condemning the wicked, to bring his way upon his head; and juſtifying the righteous, to give him according to his righteouſneſſe.* In caſe of prohibited mariages, *Ezra* 10. 5, 11. *Then aroſe* Ezra, *and made the chief Prieſts, the Levites, and all Iſrael to ſweare, that they would put away their ſtrange Wives of the people of the Land: and they ſware. And* Ezra *ſtood up and ſaid unto them, Ye have tranſgreſſed, and have taken ſtrange wives, to increaſe the treſpaſſe of Iſrael. Now therefore make confeſſion unto the Lord God of your Fathers, and doe his pleaſure; and ſeparate your ſelves from the people of the Land, and from the ſtrange wives.* It is true, theſe caſes are not every way parallel to ours, for our Prieſts have no *receipt* at this day, to make the *water of curſing*; nor are we prohibited to marry with Foreiners, ſo *we marry in the Lord:* neither doe we put men to their oaths in actions of treſpaſſe, but if the party accuſed deny it, we convince him by witneſſes: yet this exception cutteth not aſunder the ſinewes of the former Argument. For though the caſes in particular be very different, yet they agree in this generall; that oaths have been lawfully urged and exacted of men, touching matters damageable, criminall and penall to themſelves: And if oaths may be lawfully impoſed and taken in this kinde, to ſatisfie the humour of a jealous Husband, or ſtill the clamour of a private perſon wronged, how much more is it equall and juſt that this be done upon the Judges office, who is no way privately intereſſed, and for the ſatisfaction and preſervation of the Church

or

or Common-wealth, to remove a common scandall and offence by the parties clearing himself, or his condigne punishment?

ARGUMENT IV.

What is just and equall and may be done without breach of Gods law in Temporall Courts cannot be unjust, nor derogatory to the divine law in Spirituall.

But oaths *ex Officio* though not known by that name, are usually taken and held to be just and lawfull in temporall Courts, namely, Leet-Courts, Sessions, Assises, Chancery, and Court of Request. For the Jury are upon oath to present all annoyances, abuses, and transgression of penall Statutes, whereof themselves may be, and often are guilty; and the Defendants in Court of Request and Chancery, answer upon oath to Bils put up against them, the particulars whereof often deeply concern them; and in case they give not a direct and full answer, they proceed against them, *pro confessis*: and if they answer directly and fully, in case they are faulty, either by denying they forswear themselves, or by confessing the matter of fact, they consequently, condemn themselves: nay, which is very considerable, they who are the greatest oppugners of our Ecclesiasticall Courts, and greatest sticklers for the discipline of *Geneva*, are forced to make use of the oath *ex Officio* themselves. For *Comperell* was appointed by the Consistory of Elders of *Geneva* to be examined upon oath concerning three interrogatories about dancing, whereof two concerned what he had in his very purpose and intention of minde; and this their practice was agreeable to the decree of a Nationall Synod held in *France*, in the year 1565. whereby it is resolved that the faithfull may be *constrained* by the Consistory to tell the truth, so far forth as it derogateth nothing from the authority of the Magistrate. This *constraint* could not be by fine or imprisonment, or torturing the body: for in so doing, then they should trench upon the civill Magistrates right, but by imposing of an oath, which is a kinde of *torturing of the conscience*.

Ergo, the oaths *ex Officio*, are just and lawfull in spirituall Courts.

Argument V.

If the oath of purgation, whereby a man in a cauſe criminall is required to take his corporall oath, that he is not guilty of ſuch an offence, wherewith he is charged, be lawfull, the oath *ex Officio* cannot be unlawfull: for they are either the ſame, or at leaſt ſtand upon the ſame ground. But oaths of purgation, as they have been very ancient, ſo they have been always held lawfull, and in many caſes neceſſary.

Ergo, the oath *ex Officio*, is alſo lawfull.

Dictis Cretenſis, l. 2. *de bello* Trojan.

Now for an oath of purgation, we find it as ancient as the *Trojan* wars: *Agamemnon* being ſuſpected to be naught with *Hippodamia*, commanded an Hoſt, or Sacrifice to be brought, and drawing his ſword, he divided it into two parts; and paſſing between them with his bloudy ſword, ſware that he had never defiled *Hippodamia* by incontinence. In the eighth generall Councell, Act. 5. when *Photius* the Heretick was demanded by the Councell, whether he would admit of the Ordinances of the holy Fathers, and he anſwered not any thing thereunto; the Preſident of the Synod ſignified unto him, that by that his ſilence he ſhould not eſcape, but the rather be condemned; ſilence in ſuch a caſe evidently arguing guilt. In a Councell held at *Tibur*, a Lay-man in caſe of vehement ſuſpition, is appointed to purge himſelf by his oath: and a Prieſt to be interrogated by the conſecration of the holy Sacrament; and before this, *Sixtus* the third an ancient Biſhop of *Rome*, upon the accuſation of one *Baſſus*, did willingly make his purgation upon oath; and *Gregory* the great enjoyned *Leo*, *Memius* and *Maximus*, three Biſhops, to clear and purge themſelves of ſeverall crimes by their oaths.

Can. 21.

Grat. 12. q. 4. c. *mandaſtis.*

Greg. Ep. 23. *ad* Iuſtin. & lib. 2. Ep. 8.

Anabaptists *Objection.*

Obj. 1. But they object out of the law, *Nemo tenetur ſeipſum accuſare vel prodere, ſive propriam turpitudinem revelare:* no man is bound to accuſe or detect himſelf, or lay open his own ſhame. But by taking the oath *ex Officio*, he bindeth himſelf, if he be a Delinquent, to diſcover his own crimes; and ſo lay open his nakedneſſe: therefore no man is bound to take the oath *ex Officio*.

No

No man is bound to go to the Magistrate, and indict himself, and give the first notice of any crime he hath committed: but the case is altered, when upon a fame, or strong presumptions, he is legally called before a Judge, and according to form of law, required upon oath to testifie the truth. For then, as saith *Aquinas, Non ipse se prodit, sed ab alio proditur, dum ei necessitas respondendi imponitur, per eum cui obedire tenetur: He doth not detect himself, but is detected by another; when the Judge to whom he is bound to answer directly, by interrogation upon oath extorts the truth from him.* *Sol.* 1.

Neither doth the Law, nor the Judge principally, nor in the first place intend by ministring such an oath, to intangle, much lesse condemn him out of his own mouth; but finde out the truth, and clear the party thereby, if he be innocent; and in such case, by refusing the oath, he wrongs himself in his own cause. 2.

We cannot follow a better Precedent then our Saviour, but he when he was examined of his Disciples and Doctrine, *Joh.* 18. 19. would give no direct answer, whereof the high Priest might have taken advantage; but puts him off, *vers.* 20, 21. to those that heard him, saying, *I spake openly to the World, I ever taught in the Synagogue, and in the Temple, whither the* Jews *always resort; and in secret have I said nothing; Why askest thou me? aske them that heard me.* Therefore we ought not to confesse ought against our selves by oath, or otherwise: but put our adversaries to the proof. *Obj.* 2.

In a case where other proof may be had, there is no necessity for a man to give advantage to his adversary by his own confession: but in case there be no other evidence, and the lawfull Magistrate to whom we are bound to give a direct answer in obedience to his lawfull command, this example of our Saviour doth not warrant us to use any evasion or tergiversation. *Sol.* 1.

The example of our Saviour was truly alledged above to the contrary, for though upon a bare interrogation of the high Priest, he did not discover himself unto him, what he was: yet upon his adjuration, which was a requiring to answer upon oath, he acknowledgeth himself to be Christ the Son of God. 2.

Every oath ought to be for confirmation, to put an end to all strife, *Heb.* 6. 16. But this oath *ex Officio*, is not ministred to make *Obj.* 3.

an end of any Litigious ſuit, but rather to begin it, and ſet it on foot; for as ſoon as Articles are put in againſt a man, before any pleading of the cauſe on either ſide, this oath is uſually tendred.

Sol. 1. There are two ſorts of oaths, promiſſory of things to come, aſſertory of things paſt. In promiſſory, there is no reſpect at all had to compoſe any difference, or controverſie, but to aſſure loyalty or fidelity: in aſſertory oaths, one end is ending ſtrifes, but not the onely end, neither doth the Apoſtle imply, that every controverſie may be decided and ended by a ſingle mans taking his oath. For this oath may be ſuſpected, and the contrary thereunto depoſed by others; and ſometimes evidence of fact controls his oath: but the meaning is, that in controverſies among men, the oath of an honeſt man, is a great means to ſet a period to farther waging of Law.

2. Even this oath tendeth to the ſpeedier ending of controverſies; and oftentimes it ſtops all farther proceedings, when the party burthened by preſumptions, is cleared and diſmiſſed upon his oath.

3. Though this oath be given in the beginning of a ſuit, to lay a firm ground and foundation thereon: yet the intention of him that miniſtreth the oath, is by clearing the matter of fact, to proceed more ſpeedily to the *Quæſtio Iuris*; and the pleading it, and more maturely deciding it: and ſo this oath tendeth to the ſooner ending of ſtrife.

Obj. 4. Either the crimes objected againſt any man are manifeſt, or hidden: if they be open and manifeſt, there needs no oath *ex Officio* to diſcover them, but witneſſes only are to be produced, which in ſuch caſes cannot be wanting: and if they be hidden in ſecret, then the Apoſtles rule takes place, 1 *Cor.* 4. 5. *Therefore judge nothing before the time, until the Lord come, who both wil bring to light the hidden things of darkneſſe, and will make manifeſt the Counſels of the hearts, and then ſhall every man have praiſe of God.*

Sol. 1. The Apoſtle ſpeaketh not in that place againſt any judiciall proceedings, but againſt private, raſh, and uncharitable judging of our brother, and taking his words in the worſt part, without any juſt ground; or cenſuring not ſo much his outward actions or ſpeeches, as inward intentions, known onely to God.

Such

Such perverse judging, our Saviour condemneth, *Matth.* 7. 1. And this Apostle, *Rom.* 2. 1. *Therefore thou art unexcusable O man, whosoever thou art that judgest.*

As in the skie, sometimes there is clear light, and perfect day, sometimes perfect darkness, and yet besides these, a third condition which we call *twilight*, neither so light as day, nor so darke as night: so the actions of men, for which they are questionable in Spirituall or Temporall Courts, are of three sorts; some are altogether hidden, of which there can be brought no sure proof, nor strong presumption; the judgement of these must be reserved to the last day, when Christ *shall reveal the secrets of all hearts:* some are done as it were in the face of the Sunne, whereof there may be strong and evident proofs brought: in such cases a Judge ought to proceed *secundum allegata, & probata*; and not put the conscience of any man as it were upon the Rack, to extort the truth from him by oath. Lastly, some are of a mixt nature, neither fully open and manifest, nor altogether hidden, such whereof there are strong presumptions, and a generall fame, but no pregnant proofe; in such cases the oath *ex Officio* is of use, whereby the truth may be more and more discovered, and the party either cleared upon his deniall, or convicted upon his confession, or held *pro confesso*, by his evasions and tergiversations, and refusing to be put to the test of his oath.

Artic. VI.

Concerning the Office of the Civill Magistrate.

There remain many other errours of the Anabaptists, some blasphemous, as the denying the incarnation of Christ from the substance of the blessed Virgin; some impure and lascivious, as maintaining the plurality of wives: some drowzie and sottish, as the casting of the soule into an Endymion sleep, untill the day of judgement. But because these absurd positions are not at this day generally owned by our Anabaptists, the last errour which I intend to encounter at this present is, that pernicious assertion of theirs, concerning the exauctorating all Civill Magistrates, whereby

See a Book lately printed called Mans mortality.

whereby they dul the edge, or wring out of their hands the ſword of juſtice. Other of their errours fight againſt the Church, but this againſt the State: others againſt piety, but this againſt Polity: yet as *Velleius* in *Tully*, goeth about, by reaſon, to prove that nothing is more hurtfull to man then the gift of reaſon; ſo this error againſt polity is moſt politickly deviſed by them: for there being but two cenſures which any need to fear, the Eccleſiaſticall and the Civill: and they regarding not the Eccleſiaſticall, becauſe they are out of the pale of the Church; if they could keep themſelves out of the reach and ſtroake of the Civill ſword, all were cock-ſure with them; they might every where ſecurely both vent their errours, & practice their villanies. This is the true reaſon why they ſo vehemently contend, that the coercive power of the Magiſtrate can no way conſiſt with the perfection of Chriſtianity. Now although the Civill Magiſtrate be ordained of God for the ſuppreſſion of all vice and hereſie, yet above all other, he ought to have an eye to this; for this hath a peculiar antipathy to Magiſtracy. The Magiſtrate ſhall bear his ſword in vain indeed, if he let other hereſies grow: but if this thrive in any Kingdome, State or Common-wealth, he ſhall not bear his ſword at all. There is that contrariety and repugnancy between this hereſie and that calling, that if Magiſtracy doe not ſpeedily root out this hereſie, this hereſie will extirpate all Magiſtracy; for thus much it profeſſeth in formall tearmes.

Cic. l. 2. *de nat. deorum.*

ANABAPTIST.

No Chriſtian may with a good conſcience execute the office of a Civill Magiſtrate.

THE REFUTATION.

1 Pet. 2. 10. Jude v. 8. Calv. inſtruct. adv. Anabapt. *En Apoſtolarum verba, quæ tam propriè conveniunt Anabaptiſtis, ut nominatim de ipſis prædicta videantur.*

Before I cut off this hereſie againſt the materiall ſword with the ſword of the Spirit, which is the Word of God: I will preſent the Anabaptiſts a Glaſſe, wherein they may ſee their own faces drawn to the life. S. *Peter* and S. *Jude*, ſpeaking againſt falſe Prophets in their days, ſo deſcribe them that all men may ſee who were the Grandfathers of theſe hereticks, who trouble the Church at this day; *They walk*, ſaith S. *Peter*, *after the fleſh, in the luſt of uncleanneſſe, and deſpiſe Government, and Dominion. Preſumptuous are they, ſelfe-willed, they are not afraid to ſpeake evill of dignities; whereas Angels which are greater in power*

power and might, bring not railing accusation against them before the Lord; but these as naturall brute beasts made to be taken and destroyed, speake evill of things they understand not: and shall utterly perish in their own corruption. I intreat the Reader to take speciall notice of the words of these two Apostles, which fall so pat upon our present Anabaptists, as if the Apostles had particularly aimed at them. But to leave pourtraying them, and fall to refuting them.

ARGUMENT I.

Every office appointed by God for the administration of justice, and preservation of peace both in Church and Commonwealth, may with a good conscience be executed by a Christian called thereunto.

But the Office of Civill Magistrates, is an office appointed by God for the administration of justice & preservation of peace both in Church and Common-wealth, *Exod.* 18. 20, 21. 2 *Chron.* 19. 6, 7, 11. *Prov.* 8. 15 *Dan.* 2. 21.

Ergo, the office of a Magistrate may with a good conscience be executed by a Christian.

ANABAPTISTS. *Answer.*

Although God appointed Magistrates in the time of the law, and the *Jewes* were kept in order by them, yet it followeth not, that Christians may exercise that power one over another, or that they need any Civill Magistrate at all: for they are called by Christ to a greater perfection; *They must not resist evill, but give place to wrath.*

REPLY.

There is a like necessity of the office of a Judge and Magistrate, as well under the Gospel, as under the Law. For both the Scripture teacheth us, *Acts.* 6. 1. 1 *Cor.* 3. 3, 4. & 6. 6, 7. *Phil.* 3. 18. *Iames* 4. 1. and daily experience sheweth, that such disorders fall out among Christians, as did among Jewes; and that through the corruption of our nature, we are subject to those passions, that unlesse the Civill Magistrate interpose his authority, there will be no quiet and peaceable living; and if the malady still remain, we must use the remedy which God hath appointed.

It is false which they affirm, that Christ in the fift of *Matthew* addeth any thing to the law, which the Prophet *David*, *Psal.* 19. 7. affirmeth

affirmeth to *be perfect, converting the ſoule*; but onely he vindicateth it from the corrupt gloſſes, and falſe interpretations made thereof by the *Scribes* and *Phariſees*. For even thoſe duties of not *reſiſting evill, nor revenging our ſelves, and loving our enemies*; in which the Anabaptiſts as well as Papiſts, place Evangelicall perfection, were required by the Law, *Deut.* 32. 33. *To me vengeance belongeth, and recompence; I will repay ſaith the Lord*: And *Prov.* 25. 21. *If thine enemy hunger, feed him; if he thirſt, give him drinke.*

ARGUMENT II.

A holy and divine office can be no derogation to Evangelicall perfection.

But ſuch is the office of a Magiſtrate. For they are ſtyled Gods, *Pſal.* 82. 1, 6. *God ſtandeth in the Congregation of the mighty, he judgeth among the gods. I have ſaid, Ye are gods*: and 2 Chro. 19. 6, 7, *You judge not for man, but for the Lord, who is with you in judgement*; and in the execution of their office, they are the Miniſters of God both to reward them that doe well, and to execute wrath upon them that doe evil, *Rom.* 13. 14.

Ergo, the execution of the office of a Civill Magiſtrate, can be no derogation to Chriſtian perfection.

ARGUMENT III.

That dignity and power wherewith moſt holy and religious men, and higheſt in favour, have been inveſted; may well ſtand with Evangelicall perfection.

But moſt holy and religious men have been inveſted with the dignity and power of Magiſtracy, as namely, *Melchiſedec* a ſingular type of Chriſt; *Joſeph* a man inſpired by God, and a revealer of his ſecrets; *Iob* a perfect, and upright man; *Moſes* the ſervant of God; *Ioſhua* the Captain of the Lords Hoſt; *David* a man after Gods own heart; *Daniel* a man beloved of God; *Iedidiah, Hezekiah*, and *Joſiah*, after whom the holy Ghoſt ſendeth this teſtimony; *Like unto them there were no Kings before them, that turned to the Lord with all their heart, and all their ſoul, and all their ſtrength, according to all the law of* Moſes; *nor after them aroſe any like unto them*, 2 Kings 23. 25.

Ergo,

Ergo, the dignity and power of Magistracy may stand with Evangelicall perfection.

ARGUMENT IV.

That which was foretold and promised for a singular blessing to the Christian Church, cannot be repugnant to the rules of the Gospel.

But the government and protection of Kings, and their supporting and maintaining the Gospel, is fore-told and promised as a singular blessing to the Christian Church, *Psal.* 68. 29. *Kings shall bring presents unto thee*, Psal. 72. 9,10, 11. *They that dwell in the wildernesse shall bow before him, and his enemies shall lick the dust*; *The Kings of* Tarshish, *and of the* Isles, *shall bring presents*; *the Kings of* Sheba *and* Saba *shall bring gifts*, Isa. 49.23. *Kings shall be thy nursing Fathers and Queens shall be thy nursing Mothers*; *they shall bow down to thee with their face towards the earth, and lick up the dust of thy feet.*

Ergo, the government and protection of Kings cannot be repugnant to the rule of the Gospel.

ARGUMENT V.

The use of that authority must needs be a blessing to a land, the want whereof is noted by the holy Ghost, and threatned as a great plague, and fearfull judgement upon a people.

But the want of a civil Magistrate to sway the sword of justice, is noted by the holy Ghost as a great plague, and fearefull judgement, *Iudges* 17. 6. *and* 18. 1. *and* 21. 25. *Hos.* 3.4.

Ergo, the use of the Civill Magistrate is a blessing to a land.

ANABAPTISTS *Answer.*

The people of the Iews being stiffe-necked and stubborn, needed to be curbed and kept in by the power of the Civill Magistrate: but Christians, who are meek Lambs, need not so.

REPLY.

1. What meek Lambs the * Anabaptists have been, it appeareth by *Pontanus*, who relateth, that *by tumults raised by them in* Germany, Halsatia, *and* Swethland, *there were slaughtered within a few years, no lesse then* 150000.

* Catal. hæret. *Anabaptistæ, quorum proximus superiore tempore author fuit* Thomas Monetarius *seu* Munzerus, *commoverunt seditionem rusticam, per* Germaniam, Alsatiam, *&* Sweviam; *ubi ad* 150000 *fuerunt trucidati.*

2. It is true that the *Iews* were for the moſt part a ſtubborne and ſtiffe-necked people, and therefore are ſaid by the Prophets to have *ſinews of iron*; (and I pray God divers Chriſtians at this day, have not *nerves* in their necks of the ſame *metall*) But yet the holy Ghoſt in the places above quoted, aſcribeth not the great diſorders in thoſe days to the perverſe and froward diſpoſition of that people; but to the want of a Soveraign Magiſtrate; *In thoſe dayes there was no King in* Iſrael, *but every one did that which was right in his own eyes:* which words are repeated *verbatim*, *chap.*21.25. that we ſhould take ſpeciall notice of them; and they imply, that whenſoever there fals an *Interregnum*, this miſchiefe will enſue thereupon: *that every man will doe that which is right in his own eyes*, and his luſt ſhall be his law: Whence * *Calvin* rightly inferres, that the Anabaptiſts *could not take a more ready way to ruine all Empires, and Kingdomes; and introduce all carnall liberty and villany, then by wreſting the ſword out of the Magiſtrates hand.*

* Inſtruct. adv. Anab. *Eſt bellum gerere eum Deo, dedecore afficere quod ipſe honoravit, & quod à Deo extollitur pedibus conculcare; neque vero breviore compendio mundi ruinam moliri, & latrociniorum licentiam ſummam ubique introducere poſſent, quam cum reipublicæ adminiſtrationem ac gladii poteſtatem abrogari voluit.*

Argument VI.

Their authority is eſtabliſhed by the Goſpel, to whom all are bound to ſubmit and obey.

But all Chriſtians are bound to obey the Civill Magiſtrate, *Rom.* 13.1.4,5. *Tit.* 3.1. 1 *Pet.* 2.13,14,15.

Ergo, the authority of the Magiſtrate is eſtabliſhed by the Goſpel.

Anabaptists *Anſwer.*

The Magiſtrates that then were, were Infidels, and Heathen, to whom the Chriſtians could not with a good conſcience obey, becauſe they made many cruell edicts againſt the Chriſtian faith; the meaning therefore of the Apoſtle can be no other, then that we ſhould yeeld them paſsive obedience.

Reply.

1. S. *Auguſtine* rightly diſtinguiſheth between *Dominum temporalem*, and *Dominum æternum*; the ſouldiers under *Julian* the *Apoſtata*, when the Emperour commanded them to advance in Battell

Battell against the *Persian*, they executed his commands and acquitted themselves valiantly against their enemy; but when he commanded them to offer sacrifice to his Idols, they preferred their eternall Lord, before their Temporall; and absolutely refused to doe it. In like manner, all good Christians can put a difference between Civill and Religious commands, such things as appertaine to the government of the State, and such things as belong to the immediate service of God. In the former they yeeld their obedience even to Heathen Magistrates, for God; in the latter they comply not with them because such their commands are against God.

Although it be true, that the greatest part of our Christian duty, which we owe to wicked Magistrates, oppressing and tyrannizing over those that are truely religious, making havock of the Church, is to submit to their power, and glorifie God by our sufferings: yet the very Text of the Apostle requires more; *Tit.* 3. 1. *Not onely to be subject to Principalities and Powers, but to obey Magistrates, and to be ready to every good work; namely, all such good works, as tend to the Peace of the Common-wealth,* and well managing the affaires of the State. 2.

If evill Magistrates may not be resisted, much lesse good; if we ought to honour and humbly obey, and pay tribute to Princes and Governours that are averse from the Christian faith; how much more to religious Kings and Christian Governours?

ARGUMENT VII.

Those for whom we are to offer up prayers and supplications in speciall, their calling must needs be warrantable by, and agreeable to the Gospel.

But we are to offer prayers and supplications in speciall for Civill Magistrates, 1 *Tim.* 2. 1,2,3,4.

Ergo, their calling is warrantable by, and agreeable to the Gospel.

ANABAPTISTS *Answer.*

We are to pray for their persons as men, but not for their functions as they are Magistrates.

REPLY.

The Apostles instancing particularly in Kings, and those that are in eminent authority sheweth, that he hath an eye to their very 1.

very function, eſpecially ſeeing he addeth, *that we may lead a quiet and peaceable life in all godlineſſe and honeſty*; which we cannot doe, unleſſe God bleſſe their government over us.

Calvin rightly inferreth this to be the meaning of the Apoſtle, from the reaſon he uſeth, *ver.* 4. *Who will have all men to be ſaved, and to come to the knowledge of the truth.* By *all men*, ſaith he, *the Apoſtle cannot underſtand*, ad unum omnes, nemine excluſo, *every man in particular, none excepted*: ſed omnes vitæ conditiones, & ſtatus, quia ſtatus Principum rejectus à Deo, & maledictus videri poterat, eo quod omnes Evangelium infeſto animo perſequerentur. *Not all men univerſally, and every man in particular; for then none ſhould be damned; but all ſtates and conditions of men: and in that regard, he names expreſly Kings and Princes, becauſe their eſtate and condition might ſeeme to be rejected of God, and curſed by him; by reaſon that all Princes at that time were ill-affected to the Goſpel, and perſecuted it to bands and death.* Notwithſtanding this miſchiefe the Church then received by Civill Magiſtrates, yet the Apoſtle teacheth us, that it is good and acceptable in the ſight of God, to make ſupplications even for them, becauſe God excludeth no calling or conditions of men from ſalvation.

Calv. opuſc. p. 418.

Argument VIII.

What Kings are required to doe under the Goſpel, can be no diminution of Evangelicall holineſſe, or perfection.

But Kings under the Goſpel are commanded to employ their power to the advancement of Chriſts Kingdome, *Pſal.* 2. 10, 11, 12.

Ergo, it can be no diminution of Evangelicall holineſſe, or perfection, for Kings to imploy their regall power in the ſervice of the Church.

Anabaptists *Anſwer.*

K. David *in the ſecond Pſalme exhorteth Kings to embrace the Goſpel, and worſhip of Chriſt, not to exerciſe their regall authority amongſt Chriſtians.*

Reply.

When S. *Paul* commandeth that every man after his converſion to the Chriſtian faith, *abide in the ſame calling Whereunto they are called*; certainly he excludeth not the beſt and moſt

1 Cor. 7. 20.

eminent

eminent calling, which is that of Soveraign Princes and Magistrates; and if they must not quit their calling, undoubtedly they must employ their power to the best end; which is the advancing of Christs Kingdome in theirs.

2. S. *Augustine* by an acute distinction very well illustrateth the text of the *Psalmist*, *Be wise O ye Kings, serve the Lord With feare*; *A King serves God two manner of Wayes*; *as a man, by leading a godly life agreeable to the rules of the Gospel*; *as a King, he serves God by enacting lawes with convenient severity, commanding just things, and prohibiting the contrary*; so Hezekiah *and* Iosiah, *and the Kings of* Nineveh, *and* Darius, *and* Nebuchadnezzar, (he might have added) and *Constantine* and *Theodosius*, and all religious Christian Kings, *serve God*; *for then properly Kings serve God as Kings, when they doe those things in and for the service of the Lord, which none can doe but Kings.*

Ad Bonif. Ep. 50. *Aliter servit Rex quia homo est, aliter quia etiam & Rex est; quia homo est, ei servit vivendo fideliter; quia verò etiam Rex est, servit, leges justa præcipientes, & contraria prohibentes, convenienter rigore sanciendo. In hoc ergo serviunt Domino Reges, in quantum sunt Reges, cum ea faciunt ad serviendum illi quæ non possunt facere nisi Reges.*

ANABAPT. *Object.*

There is no Paradox so absurd, saith the Oratour, which meets not with some Patron among the learned, and I may adde farther, which hath not some varnish of reason, yea and glosse also of Scripture put upon it. For although as the Poets feigne that *Atlas* bears up the heavens, so the Civill Magistrates bear up the pillars of the earth, and support the frame of all government: yet the Anabaptists bid them battell, and furnish themselves with weapons against their calling out of Scripture. First, *Object.* 1. they wrest to their wicked purpose the words of our Saviour, Joh. 18. 36. *My Kingdome is not of this World. Ergo*, say they, no Christian ought to reign as a King, or rule as a Governour in this world.

But we answer, that the inferrence is unsound, themselves *Sol.* 1. being Judges; for as he here professeth, that he had no Kingdome here, so elsewhere that he had no house, or possessions; *The Foxes*, saith he, *have dens, and the Birds have nests, but the Son of man hath not whereon to lay his head:* Yet the Anabaptists will not allow it for a good inference; *Ergo*, no good Christian may hold house or lands. If then they will have Kings to quit

their earthly Crowns and Scepters, becauſe our Saviour had none ſuch here, let them give a good example, and firſt quit all their houſes, goods and lands; and follow Chriſt naked.

The meaning of our Saviours words is, that though indeed he be a King, yet his Kingdome is not a Temporall Kingdome, in which he ſwayeth a Temporall Scepter, but a Spirituall Kingdome whereby he ruleth the hearts of the faithfull; or that he is a King, and hath both his *Throne* and his *Guard*; his *Throne* of Glory, and his *Guard* of Angels: but this his Kingdome is an heavenly, not an earthly Kingdome. Notwithſtanding, it will not hence follow, that earthly Kings and Princes hold not their Crowns from him. For *Solomon* and Saint *John* affirm the contrary, *Solomon* ſpeaking in the perſon of Chriſt ſaith, *By me Kings reign*; and S. *Iohn* ſaith, *He hath a name written upon his thigh, King of Kings, and Lord of Lords:* a Temporall Kingdome and a Spirituall are *diverſa*, not *adverſa*; diverſe and diſtinct, not adverſe and contrary one to the other: Chriſt in a different capacity hath right to both; as God, he adminiſtreth all Temporall Kingdomes by Kings and Princes appointed by him; and his Spirituall Kingdome by Biſhops, Paſtors and Miniſters of the Goſpel: Howſoever, certain it is, that he warranteth and approveth of the authority of Secular Kings and Magiſtrates; for he commandeth *all men to pay unto* Cæſar *the things that are* Cæſars; *and himſelfe paid tribute*; *and acknowledgeth* Pilats *power over him to be from God.*

Prov. 8.15,16. Apoc.19.10.

Mat.22.21. Iohn 19.11.

Object. 1. Secondly, they ſtrain the words of our Saviour, *Matth.* 20. 25.22.25. *The Kings of the Gentiles execute Lordſhip over them, and they that are great exerciſe authority upon them*; *but it ſhall not be ſo with you:* therefore ſay they, no Chriſtians may bear rule one over another.

Sol. 1. To this objection the learned Divines both ancient and later, ſhape a double anſwer; firſt, that Chriſt here ſpeaketh not to all Chriſtians, but onely to his Apoſtles and their ſucceſſors, whoſe office he diſtinguiſheth from Temporall Rule and Dominion. You my Apoſtles ſhall not by vertue of your calling challenge to your ſelves regall power, or coactive and Temporall authority or juriſdiction; ſo Saint *Bernard* gloſſeth upon the Text, *If thou art an Apoſtle of Chriſt, thou muſt not Lord it*;

if

if thou art a Lord, thou must not meddle with the Apostles function, thou art forbid to exercise both: Aude ergo usurpare, aut Apostolatum, si Dominus es; aut si Apostolicus es, Dominatum. *So* Calvin, *Christs purpose here was to distinguish between the office of an Apostle, and a Prince*; for this his speech was occasioned by a strife that fell among the Apostles, which of them was the greatest in Christs kingdome: to take away this strife, he admonisheth them, that his kingdome is spirituall: and that it consisteth not in worldly pompe, greatnesse or dominion.

Instruct. adv. Anabaptist. *Non idem est Apostolorum, & Principum officium: nam in illo nulla est Dominatio; Christus autem nihil aliud quã alterum ab altero discernere voluit.*

2. That in these words Christ forbids not simply all rule and dominion, but the ambitious affecting, and tyrannicall exercising it; and they prove this to be the meaning. 1. From the Adjunct *Gentiles*, he saith not simply, Kings exercise Lordship over them, but, *Kings of the Gentiles; but you shall not doe so*, that is, you shall not rule one over another after the manner of Heathens. 2. From the prepositon κατ', which is commonly taken in the worst sense, as in *Catachresis, Cataphryges, Catabaptistæ*, so likewise κατακυριεύουσι (the word used in the originall) signifieth to abuse the Magistrates power, and to rule tyrannically. 3. By the consequence, *But he that is the greatest among you, let him be as the younger; and he that is chiefe, as he that doth serve:* which words evidently imply an imparity among Christians, but such as may stand with Christian humility, and mutuall service one to another. 4. By the comparison Verse 28. *As you have me for an example*, whom though you *justly call Lord and Master, for so I am, yet I am among you as he that serveth.*

Thirdly, as before they wrested our Saviours speech, so now in a third place, they doe his practice: the same mind, say they, ought to be in all Christians as was in Christ himselfe: but he refused a kingdome, when it was offered him, *John 6.* 15. Therefore no Christians ought to accept of the office of a King or Civill Magistrate. *Object. 3.*

The sinewes of this Argument, as the former, are weak, for there were speciall reasons forwhich Christ refused to be made a King, which concern not all Christians: for, first, he was the *Messiah*, whose kingdome was not to be temporall, but spirituall, as you heard in the solution to the first objection. *Sol.*

Secondly,

Secondly, the country of *Judea* was at this time reduced into the condition of a Province under the Roman Empire, neither had the people any power to chuſe them a King: if then Chriſt had yeelded to their motion, he ſhould have been the Author of a tumult and ſedition in the State, and brought a great ſcandall and obloquie upon the Goſpel.

Thirdly, Chriſt when he came into the world, took upon him the form of a ſervant, and the chiefe end of his comming was to *bear our infirmities, and carry our ſorrowes, to receive the chaſtiſement of our peace, and to lay down his life for our ranſome:* which ignominious death and ſufferings would not well conſort with the Majeſty of a puiſſant temporall King. And how will it follow that becauſe by Chriſts example no Chriſtian ought to ſuffer himſelfe to be made a King by a popular tumult, that therefore no Chriſtian may except of a crown in an elective Kingdome, if it be lawfully offered unto him, or in a ſucceſſive, if it be his right by deſcent?

Obj. 4. Fourthly, they work upon Chriſts refuſall to interpoſe in a quarrell between two brothers about their patrimony, That which Chriſt declined (ſay they) no chriſtian ought to undertake: But Chriſt declined the office of a Iudge, or arbitratour in a litigious ſuit like to grow among brethren, *Luke* 12. 13,14. Therefore no chriſtian may take the like office upon him.

Sol. But ſhallow as they are, they reach not the depth of our Saviours reaſon, why he refuſed to be umpire or arbitratour in that controverſie, belonging unto the Law, concerning right of inheritance; which was not becauſe he ſimply diſliked ſuch an imployment, as inconſiſtent with chriſtian perfection, for among the eight beatitudes he alloweth one *to peace-makers*, Mat. 5. 9. and S. *Paul* who wrote by his ſpirit, warranteth and commendeth this work of chriſtian charity, to compoſe differences among brethren, and prevent law-ſuits, 1 *Cor.* 6. 2. *Dare any of you having a matter againſt another, go to law before the unjuſt, and not before the Saints? doe ye not know the Saints ſhall judge the world? and if the world ſhall be judged by you, are ye unworthy to judge the ſmalleſt matters?* But becauſe he had no calling thereunto, *Who*, ſaith he, *made me a judge or divider over you?* Though it had been a good work in it ſelfe to ſet a period

iod to a vexatious suit among brethren, yet Christ was not sent to that end: and if he had imbraced businesse of this nature, as when he began to cure men miraculously, all the sick were brought to him, both farre and neare: so if like another *Solomon*, he had sate upon the bench of justice, to sentence causes, and determine mens right; he should never have wanted worke, all men would have chosen such an arbitratour, and all perplexed and intangled suits would have been referred to his comprimise, and hereby he would have been much hindred in his holy progresses to preach the Gospel in all places, and much of his precious time would have been taken up in judicature, and sacrilegiously robbed from the Church and more holy employments for the good of soules. The instructions we are to gather from Christs refusall to intermeddle with businesse of that nature, are; first, to walk within the duties of our calling, not to sit upon the bench without a Commission: the eye must not doe the office of the hand, nor the hand of the foot, but every member his own work. It is one thing to be a Preacher of the Gospel, and another to be a Judge: and though it be a good and charitable work to cleare mens titles to their Lands upon earth; yet it is better to *clear their title to the kingdome of heaven*. We must not therefore intermit or neglect the duties of our function for any civill whatsoever: nor upon any faire and plausible pretence, ingage our selves in such businesses which may any way stop or hinder us in the course of our ministery.

Fiftly, they cast some of that *dust in our eyes*, on which our Saviour *wrote with his finger*, *John* 8. 6. when the Woman taken in adultery was brought before him, The punishment (say they) of adultery is as necessary as of any other crime: yet Christ would not inflict it, nor pronounce sentence against the woman shamefully taken in that grosse act of uncleannesse: therefore Christians ought not to inflict civil punishments, or make use of the materiall sword, but content themselves with the spirituall of excommunication, to cut off malefactors from the Church therewith. *Object.* 5.

But they weigh not the circumstances of the Text; the *Scribes* and *Pharisees* intended not the execution of justice upon the woman, but came a birding to catch our Saviour in a snare, *Sol.*

which they laid after this manner: Will he judge this woman fit to be ſtoned according to the Law, or not? If he will not judge her, we have a juſt quarrell againſt him for derogating from the Law of *Moſes:* If he judge her fit to ſuffer death, and condemn her to be ſtoned, we ſhall have juſt cauſe to queſtion him, by what authority he aſſumes to himſelf the office of a Judge. Chriſt diſcerning the ſnare, thus breaks it in ſunder, *He that is without ſin among you* (ſaith he) *let him firſt caſt a ſtone at her.* Which is as if he ſhould have ſaid, The matter of fact is evident, the woman is guilty, and the law is as clear, *ſhe ought to be ſtoned:* But who are you who demand the rigour of the Law to be executed upon her? Are you free from this foul aſperſion? Are you innocent from this great offence? Look into the book of your own conſcience, or if not, reade what you ſee here written in the duſt. Thus touching on their ſore, they ſhrink, and withdraw thrmſelves away one after another, and the woman is left alone with our Saviour, whom he diſmiſſeth with a gracious admonition, *Goe and ſinne no more*, Verſ. 11. What will the Anabaptiſts conclude from hence? that becauſe Chriſt condemned not this woman to death according to the law, that therefore no Chriſtian may inflict corporall puniſhment for adultery? by the ſame reaſon they might inferre againſt themſelves and their own practiſes, that becauſe Chriſt ſevered not this woman from the congregation, that therefore no Miniſter of God, or ſpirituall Magiſtrate, may excommunicate for adultery or the like crimes.

That which wee are from this example of our Saviour to learn for our inſtruction is; firſt, That *Chriſt came not to deſtroy, but to ſave*; not to puniſh, but to forgive ſinnes; not to bereave any of their Temporall life, but to purchaſe for all true beleevers, and penitent ſinners, a Spirituall and Eternall life.

Secondly, that all they who are overtaken with any ſinne or crime puniſhable by the law, ought not to proſecute the extremity againſt others, who ſtick in the ſame mud with themſelves. The Snuffers which were to mend the lights in the Sanctuary, by Gods appointment were to be made of pure gold; to teach us, that they who take upon them to accuſe and cenſure others, ought themſelves to be moſt free from blame: eſpecially in the ſame kinde of tranſgreſſion: otherwiſe they are like to hear,

Phyſitian

Physitian cure thy selfe, or out of *Rom.* 2.21. *Thou which teacheſt another, teacheſt thou not thy ſelfe? thou which preacheſt, a man ſhould not ſteal, doeſt thou ſteal? thou which ſaiſt, a man ſhould not commit adultery, doſt thou commit adultery?* or as we have it, *John* 8.7. *He that is without ſin, let him caſt the firſt ſtone.*

Thirdly, that the Miniſters of the Goſpel by the example of our bleſſed Saviour, when ſinners are brought before them, confounded with ſhame in themſelves, and ſo ſtrangled with their inward guilt, that they are not able to ſpeake a word in their own defence, or for their excuſe, ought to have compaſſion on them, and upon their repentance and humiliation ſend them away with ſome comfort and godly admonitions, as our Saviour doth here: *Hath none condemned thee? neither doe I: Goe and ſin no more.*

Laſtly, they argue very weakly, *ab authoritate negativè*, after this manner: We reade in holy Scripture of no Chriſtian that ever ſate upon the throne of Majeſty, or Bench of Juſtice, neither in the age of the Apoſtles, nor in the prime and beſt times doe we heare of any civill Magiſtrate exerciſing any authoritie in the Church: therefore Chriſtians ought to exerciſe no ſuch authority, nor execute any ſuch office. *Obiect.* 8.

But this Argument, like Snow, when the weather growes warme, diſſolves of it ſelfe: For, 1. As we read in the New Teſtament of no Chriſtian Kings, Judges, Sheriffes, or other officers attending on Courts of juſtice: So neither doe we reade of any that taught the Tongues, Arts or Sciences, or Trades in forein parts, or exerciſed any kind of Manufactures now in uſe: yet no man doubteth but many hundred did ſo; and queſtionleſſe Miniſters of juſtice, are as neceſſary in every City and Town Corporate, as Merchants or Artizens. This argument therefore *ab authoritate negativè*, may juſtly be anſwered negatively: If there were no Chriſtian Magiſtrates, they could not be recorded in Scriptures: but it will not follow, none are mentioned or recorded in Scripture, *Ergo*, there were none. *Sol.*

2. Though the ſtory of *Abgarus* King of *Edeſſa* his converſion to the Chriſtian faith may be Apocryphall, yet the ſtory of the Eunuch related, *Acts* 8. 27. *A man of great authority under* Candace *Queene of* Ethiopia, is Canonicall, and *Nicodemus a*

Ruler among the Jews, and *Joſeph of Arimathea the Senatour*, and *Theophilus*, to whom S. *Luke* entitles his Goſpel, and *Cornelius* the *Centurion*, and *Publius* the *Governour of Melita*, and *Sergius Paulus the Proconſul*, and *Eraſtus the Chamberlaine*, and *ſome of Nero's family*, whoſe names are regiſtred in the book of life, make good the obſervation of the Apoſtle, *that though not many noble men, not many mighty men, not many in great place or authority*; yet ſome ſuch were called even in the Apoſtles time, which are ſufficient to rebate the edge of this argument.

3. Admit there were few or no Converts in the Apoſtles days, who held the place or executed the office of Magiſtrates: yet (that which is ſufficient to prove the lawfulneſſe and neceſſity of that calling) Chriſt himſelf both acknowledged and ſubmitted unto the authority of *Pilat*, and paid tribute to *Cæſar*; and S. *Paul* appeals to *Auguſtus*, and complains to *Lyſias* of a conſpiracy againſt him, and was reſcued by him.

Laſtly, though the Chriſtian Church at the beginning was *caſt out* as it were *ſtark naked, and lay in the open field weltring in her own bloud, and no eye pitied her*; yet in proceſſe of time the predictions of the Prophets were accompliſhed, *She had Kings to be her nurſing fathers, and Queens to be her nurſing mothers*, and all ſorts of civill Magiſtrates, both ſupream and ſubordinate, to be her Gardians and Protectours. And as the earth in *Italy* never bare ſo great a burthen on it, nor yeelded ſo plentifull a crop, as when it was turned up *laureato vomere*, and the plough held by the hand of *Camillus* the Dictatour; *terra geſtiente ſe coli à triumphali agricola:* ſo the Church and Common-wealth never ſo thrived, as when religious Kings and Princes took the manuring and managing thereof. Which happineſſe God grant to theſe Realmes and Kingdomes even till *Shilo* come, *Amen*.

Flor. Epit. Li. VII.

The *Pythagoreans* conceived the celeſtiall Spheres to be like Cymbals, and by their regular motion to produce harmonious ſounds; the Angels or Intelligences as they call them, turning as it were the broaches. But this celeſtiall muſick they ſpeak of, is but a pleaſing dream, a true celeſtiall harmony may be heard in the confeſſion of all the Reformed Churches, wherewith now in the cloſe I purpoſe to chear up and recreate the Reader; and leſt

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any quarrell should be made, or offence taken at the precedency, I will call the severall Churches in such order as they are ranked in the Latine edition of the Confessions, printed at *Geneva*, *Anno* 1581.

Concerning the Author, Office, and Authority of the Civill Magistrate, thus we read.

In the *(a) Helvetian* Confession. The Magistracy of what kind soever is ordained of God for the peace and quietnesse of mankind, and he ought to have the first place in the world. (And a little afterwards) As God doth work the safety of his people, by the Magistrate, whom he hath given to be as a Father to the world: so all subjects are commanded to acknowledge this benefit of God in the Magistrate; let them therefore honor and reverence him as the Minister of God, love him, and pray for him, as their Father, obey him in all his just and righteous commands: the care of Religion chiefly appertains to a godly Magistrate, let him therefore draw his sword against all malefactours, murderers, theeves, and blasphemous hereticks, &c. *In this regard* we condemn the Anabaptists, who as they deny that a Christian may execute the office of a Magistrate: so also they deny that any man may be lawfully put to death by him.

(a) Helvetica posterior, cap. 30. *Magistratus omnis generis ab ipso Deo est institutus, ad generis humani pacem, ac tranquillitatem, ac ita ut primum in mundo locum obtineat. Sicut Deus salutem populi sui operari vult per Magistratum, quem mundo velut patrem dedit: ita subditi omnes hoc Dei beneficium in Magistratu agnoscere jubentur. Honorent ergo & revereantur Magistratum tanquam Dei Ministrum, ament eum, faveant ei, & orent pro eo tanquam pro patre; obediant item omnibus ejus justis & æquis mandatis: Religionis cura inprimis pertinet ad Magistratum sanctum. Damnamus igitur Anabaptistas, qui ut Christianum negant fungi posse officio Magistratus; ita etiam negant quenquam à Magistratu juste occidi.*

Antichriſti diruatur, Chriſti verò Regnum propagetur. Quamobrem Anabaptiſtas & turbulentos omnes deteſtamur, qui ſuperiores Dominationes, & Magiſtratus abjiciunt, jura ac judicia pervertunt, bona omnia com. faciunt, ac denique ordines omnes, ac gradus, quos honeſtatis gratia Deus inter homines conſtituit, abolent aut confundunt. Bel. conf. art. 36.

Antichriſt pulled down, and the Kingdome of Chriſt propagated. Wherefore we deteſt all Anabaptiſts and ſeditious perſons, who caſt away all Government and Magiſtracy, pervert judgements, and overthrow all mens rights, make all mens goods common; and laſtly aboliſh and confound all orders and degrees, appointed by God among men for honeſty and comelineſſe ſake.

(f) Auguſtana conf. art. 16. *Legitimæ ordinationes civiles, ſunt bona opera & ordinationes Dei, ſicut* Paulus *teſtatur,* Rom. 13. 1. *Damnant Anabaptiſtas, qui interdicunt hæc civilia officia Chriſtianis. Damnant & illos, qui Evangelicam perfectionem collocarunt in deſertione civilium officiorum, quum Evangelica perfectio ſit ſpiritualis, hoc eſt, conſiſtat in motibus cordis, in timore Dei, fide, dilectione, obedientia.*

The *High* (f) *Dutch* confeſſion at *Auſperge*. Civill Governments and conſtitutions are good works and ordinances of God, as S. *Paul* teſtifieth: they condemn therefore the Anabaptiſts who forbid Civill offices to Chriſtians; they condemn alſo thoſe who place Evangelicall perfection in abandoning all civill affairs; whereas Evangelicall perfection is Spirituall, and conſiſteth in the motions of the heart, in the fear of God, faith, love and obedience.

(g) Saxonica confeſ. art. 23. *Docemus in tota doctrina Dei per Prophetas & Apoſtolos tradita affirmari ordinem politicum, leges, judicia, Magiſtratus, & legitimam ſocietatem hominum, nequaquam caſu exiſtere in genere humano; ſed*

The *Saxon* confeſſion. (g) We teach, that in the whole doctrine of God delivered by the Apoſtles and Prophets, that Civill Government is maintained; and that Magiſtrates, Laws, Tribunals, and the lawfull ſociety of men, ſprung not up by chance; but that

that all the good order that is left, is preserved by the exceeding goodnesse of God for the Churches sake: and all Subjects owe to the Civill Magistrate obedience, as Saint *Paul* saith, not onely for wrath, that is, feare of corporall punishment, wherewith the disobedient are rewarded by the Magistrate, but also for conscience sake: Contumacy being a sin offending God, and withdrawing the conscience from him. And seeing Magistrates are the chief members of the Church, let them see that Judgements in the Church and Ecclesiasticall censures, be rightly executed; as *Constantine, Theodosius, Arcadius, Martianus, Charle-maine*; and many godly Kings took order in their times, that Ecclesiasticall judicature, and proceedings in Spirituall Courts should be rightly caried.

immensa bonitate Dei propter Ecclesiam conservari: & Magistratui politico subditi debent obedientiam, non solum propter iram, id est, metu pœnæ corporalis, qua afficiuntur contumaces ab ipsis Magistratibus, sed etiam propter conscientiam; id est, contumacia est peccatum offendens Deum & avellens conscientiam à Deo. Et paulò post. Cum Magistratus sint inter præcipua Ecclesiæ membra, videant ut judicia in Ecclesia rectè exerceantur, sicut Constantinus, Theodosius, Arcadius, Martianus, Carolus magnus, *& multi pii Reges curaverunt rectè exerceri judicia Ecclesiæ.*

The *Suevick* (*h*) confession. Our Churches teach, that the office of a Magistrate is most sacred and divine; whence it is, that they who exercise this power, are called gods; and our Preachers teach, that the obedience which is performed to Magistrates, is to be placed among good works of the first rank; and that by how much a man is a more sincere & faithfull christian, the more carefull he is to observe the Laws of the State.

(*h*) Suevica confess. art. 23. *Docent fungi Magistratu munus esse sacratissimum, quod quidem homini divinitus contingere possit; unde & factum sit, quod qui gerunt publicam potestatem, Dii in Scripturis vocentur. Item obedientia quæ exhibetur Magistratibus, inter primi ordinis bona opera locum dant; & docent hoc unumquemque studiosius sese accommodare publicis legibus, quo sincerior fuerit christianus fideque ditior.*

I know not upon what ground the *Engliſh* and *Scotch* confeſſion are left out of the harmony of Confeſſions, for they are as full as any of the reſt, for proof of the point in queſtion, the *Scotch* runneth thus:

The Confeſſion of SCOTLAND.

We confeſſe and acknowledge Empires, Kingdomes, Dominions and Cities, to be diſtincted and ordained by God: that powers and authority in the ſame (be it of Emperours in their Empires, Kings in their Realms, Dukes and Princes in their Dominions, and of other Magiſtrates in their Cities) to be Gods holy Ordinance, ordained for manifeſtation of his own glory, and for the ſingular profit and commodity of mankind: ſo that whoſoever goeth about to take away, or confound the whole eſtate of civill policy, now long eſtabliſhed; we affirm the ſame men not onely to be enemies to mankind, but alſo wickedly to fight againſt Gods expreſſed will.

The Confeſſion of ENGLAND. *Art.* 37.

The Kings Majeſty hath the chief power in this Realm of *England*, and other his Dominions; unto whom the chief government of all eſtates of this Realm, whether they be Eccleſiaſticall or Civill, in all cauſes doth appertain, and is not, nor ought to be ſubject to any forain juriſdiction. The laws of the Realm may puniſh chriſtian men with death, for hainous and grievous offences.

The ſum of all is, the civill Magiſtrate is a divine ordinance, and his chief care is, or ought to be, Religion; for the defence and vindication whereof God hath put a ſword in his hand, to cut off the diſturbers of the peace, as well in the Church as the Common-wealth: and, becauſe he is the Miniſter of God for our wealth and ſafety, his authority is to be obeyed by all ſorts of men for conſcience ſake, and not to be reſiſted, upon pain of damnation.

And now, chriſtian Reader, thou haſt heard a harmony, liſten not to diſcords; thou haſt heard a conſort of ſilver Trumpets,

hearken

hearken not to a single oat-pipe, or the harsh sound of Rams horns; thou hast heard the suffrages of all the learned Divines in the Reformed Churches; regard not the votes of a few illiterate mechanicks, much lesse the fancy and dreams of fanaticall Enthusiasts; who, because they are *Anomala's* themselves, would not by their good will there should be any Rules: because they are wandring Stars, they would have none fixt: because they are dissolute, they would have no bonds of Laws: because they are Schismaticks, and Non-conformists, they would have no discipline in the Church: because they are dunces, and ignorant both of Tongues and Arts, they would have no learning, nor Universities: Lastly, because they walke inordinately, they would have no coercive power in the Magistrate to restrain them. There was never more cause then now to take heed what thou heareſt, *and to try the spirits, whether they be of God or no*; for there is not only a *lying spirit*, as in the days of *Ahab*, but many lying spirits in the mouthes of Prophets: not onely *Romish Priests* and *Jesuites*, who endeavour to seduce thee to spirituall thraldome, idolatry, and superstition; but also divers sorts of schismaticall teachers, who intice thee to carnall liberty, prophaneness, sacriledge, and faction. When I first heard of the manner of taking Apes in the *Indies*, I could scarce forbear laughter; but now seeing dayly men of worth and parts caught after the same manner by our new sectaries, I can hardly refrain tears. The manner of taking those beasts is thus described, he that goes about to catch Apes in those parts of *America*, which abound with them, brings a bason with fair water, and therein paddles with his hands, and washeth his face in sight of the Apes, and then steps aside for a while: the Ape, seeing the coast clear, steals to the bason, and seeing his face in the water, is much delighted therewith; and, in imitation of the man, dabbles with his feet in the clear water, and washes his face, and wipes his eyes: and after this, the man layes in wait for him, fetches away the bason, poures out the faire water, and fils it again with water mingled with bird-lime, and puts the bason in the place where it stood before: the Ape returning to the bason, and suspecting nothing, puts his feet in the

bird-lime, and with that foule and mingled water waſhes his face, and wipes his eyes; which are thereby ſo dazled, and the eye-lids cloſed up, that unawares he is eaſily caught. In like manner, theſe late Proſelytes, who invade many empty Pulpits, in the City and Suburbs, at the firſt in their Sermons ſet before thee as it were a baſon of the pure water of life, wherein thou maiſt ſee thy face, and waſh away the ſpots of thy ſoule; but after they have got thy liking and good opinion, and confide in thee, then they mingle bird-lime with the water of life; the bird-lime of Socinianiſme, of Libertiniſme, or Antinomianiſme, Browniſme, and Anabaptiſme: wherewith, after they have put out, or cloſed the eyes of thy judgement, they lead thee whither they liſt, and make a prey of thee. *Præmonitus præmunitus*, I have forewarned thee, be thou forearmed againſt them, and the Lord give thee a right judgement in all things. *Gaſtius de exord. Anabap. p. 495. Quia Anabaptiſtæ à veritate avertunt aures, ideo Deus mittit illis Doctores, non qui lingua medica ſanarent ulcera ipſorum, ſed qui pruritum ac ſcabiem affectuum ipſorum commodè ſcalperent:* Becauſe the Anabaptiſts turn away their ears from the truth, God ſendeth them teachers according to their deſire; not ſuch as with their wholſome tongues and doctrine heale their ſores, but with their nayles ſcratch gently the itch of their carnall luſts and affections.

A Censure of a Booke printed *Anno* 1644.

Intituled, *The Confession of faith of those Churches which are commonly (though falsly) called* ANABAPTISTS.

Subscribed by them in the behalfe of seven Congregations or Churches of Christ in London: *As also by a* French *Congregation of the same judgement.*

Thomas Gunne.	Thomas Munden.
John Mabbit.	George Tipping.
John Spilsbery.	William Kiffen.
Samuel Richardson.	Thomas Patient.
Paul Hobson.	Hanserd Knollys.
Thomas Goare.	Thomas Holms.
Benjamin Coc kes.	Dennis le Barbier.
Thomas Kilikop.	Christophle Duret.

PLinie writeth, that if the black humour of the Cuttell-fish be mingled with oyle in a lampe, the visages of all in the roome, though never so faire and beautifull, will seem ugly, and of the hieu of Blackamores; so the Proctors for our Anabaptists, would bear us in hand; that all, who of late have preached and written against that Sect, through the black humour of malice, *tanquam Sepiæ atramento*, make it appear much more deformed and odious then it is; for if we give credit to this Confession and the Preface thereof, those who among us are branded with that title, are neither Hereticks, nor Schismaticks, but tender-hearted Christians: upon whom, through false suggestions, the hand of authority fell heavy, whilst the Hierarchy stood: for, they neither teach free-will, nor falling away from

Nat. hist. l. 32. cap. 10. *Lucerna, si Sepiæ atramento incendatur, astantium vultus, alioqui formosos, horribiles & Æthiopicos videri facit.*

grace with the *Arminians*, nor deny originall sin with the *Pelagians*, nor disclaim Magistracy with the *Jesuites*, nor maintain plurality of Wives with the *Polygamists*, nor community of goods with the *Apostolici*, nor going naked with the *Adamites*; much lesse averre the mortality of the soul with *Epicures* and *Psychophannichists*: and to this purpose they have published this Confession of their Faith, subscribed by sixteen persons, in the name of seven Churches in *London*.

Ingerunt primum verba veritatis, ut virus falsitatis introcat.

Of which I may truly say, as Saint *Hilary* doth of that of the *Arians*, *They offer to the unlearned their fair cup full of venome, anointing the brim with the hony of sweet and holy words, they thrust in store of true positions, that, together with them, they may juggle in the venome of their falshood:* they cover a little rats-bane in a great quantity of sugar, that it may not be discerned: for, among the fifty three Articles of their Confession, there are not above six but may passe with a fair construction: and in those six, none of the foulest and most odious positions, wherewith that Sect is aspersed, are expressed. What then? are all that have employed their tongue and pen against them heretofore, no better then calumniatours and false accusers of their brethren? nothing lesse: for, besides the testimonies of *Melancthon*, *Bullinger*, *Sleiden*, *Gastius*, *Pontanus*, *Gui-de-bres*, and others, who lived among them, by the harmony of all the Protestant Churches Confessions it appears, that the Masters of our Anabaptists, and ring-leaders of that Sect in *Switzerland*, *Suevia*, *Franconia*, *Munster*, *Saxony*, and the Low-Countries, held such erroneous tenets as are above mentioned; and if their Scholars in *England* have learned no such doctrines from them, it is because they are *punies* in their Schoole, and have not taken any *lesson in the upper formes:* they have but sipt of the cup I spake before of: the Devill holds them by the heel onely, as *Thetis* did *Achilles*, when she dipt him in the sea.

We read in *Diodorus Siculus*, of certain creatures about the shores of *Nilus* not fully formed; and in a Stone-cutters shop we see here the head of a man, there all the upper parts carved, in a third place the perfect statue; so it seems to me, that these Anabaptists are but *in fieri*, (as the Schools speak) not *in facto esse:* like the fish and serpents in the mud of *Nilus*, not fully shaped;

shaped; like a statue in the Stone-cutters shop, not finished: they are Anabaptists but in part, not in whole. Be it so, for I desire to make them rather better, then worse, then they are: I will therefore lay nothing to them but that they own, nor bring any other evidence against them, then this their Confession. In which, I except,

First, against those words in the thirty one Article, *Whatsoever the Saints any of them doe possesse or enjoy of God in this life, is by Faith.* This passage savours rank of that errour or heresie (call it which you please) imputed to *Armacanus*, who is said to have taught that the right of all possessions and goods or temporall blessings, is founded in grace, not in nature; and that we hold them by no legall tenure, but Evangelicall promises: and true it is that none but the faithfull hold *in capite*, nor have any but true believers *a comfortable and sanctified use of the creatures, and a spirituall* title to them; but yet it cannot be denyed that they may have, and many have actually a legall title to them, and civill interest in them even before they are in Christ, or adopted into his family by actuall faith: for if it were otherwise, *Esau* should have had no right to mount *Seir*, nor *Nebuchadnezzar* to *Tyre*, which yet the text saith, God bestowed upon them: nay, if this position may take place, no child shall have any right to his fathers inheritance, nor Prince newly born to his Crown: which is not onely an absurd, but a very dangerous and seditious assertion. None of the four great *Monarchs* of the world represented in *Daniels* vision, for ought can be proved, were true believers, though some of them did some outward acts of piety, and afforded some reall courtesies to the people of God: yet of these Kingdoms the Prophet speaking, saith, that *the most High ruleth in them, and giveth them to whomsoever he will:* And S. *Augustine* is bold to say, that the same God who set the Crown upon *Constantine* the Christians head, gave the Empire of the world to *Julian* the *Apostata:* Nay, Christ himself paid tribute to *Cæsar*, and acknowledged that he had a right to the tribute-money, saying, *Render unto Cæsar the things that are Cæsars:* Yet that *Cæsar* he spake of was *Tiberius*, an enemy to all godlinesse, and a kind of Monster among men. Dan. 4. 25, 32.

Secondly,

Secondly, I except against those words in the 38 Article, *that the due maintenance of the officers aforesaid, should be the free and voluntary communication of the Church, and not by constraint to be compelled from the people by a forced Law.*

These words may cary a double sense: if their meaning be, that all religious christians ought freely to contribute to the maintenance of the Ministery, and should not need any law to enforce them; we embrace their good affection to the church and church-men: But if their meaning be, that the maintenance ought to depend upon the voluntary contribution of their Parishioners, and that in case the flock should deny their Shepheards either part of their milk or fleece, that the Pastours should have no assistance of Law to recover them; this their opinion is most impious and sacrilegious, and directly repugnant to the Law of God, which assigneth tithes for the maintenance of the Priests: and that law of God in the Old Testament is not abrogated in the New, but rather confirmed, at least in the equity thereof; for *Christ*, speaking of tything Mint and Cummin, saith, *Those things ye ought to doe, and not leave these things undone:* and the Apostle proveth, that the Ministers of the Gospel ought to live of the Gospel, both by the Law of God, and by the Law of Nature, *Vers.* 7. *Who goeth a warfare on his own charge? who planteth a Vineyard, and eateth not of the fruit thereof?* or, *who feedeth a flock, and eateth not of the milk of the flock?* and *Vers.* 13. *Doe ye not know, that those that minister about holy things, live of the things of the Temple; and they that wait at the Altar, be partakers with the Altar? Even so hath the Lord ordained, that they which preach the Gospel, should live of the Gospel.* He saith not, God permitteth or alloweth of it, but ordaineth and commandeth it. And lest these two strings should not be strong enough to keep the Bow still bent, he addeth a third, to wit, an Apostolicall injunction, * *Let him that is taught in the Word communicate to him that teacheth, in all good things.* Moreover, when we read that *Abraham* and *Jacob* gave tythes, I demand by what Law, whether by the law of Nature, or the Leviticall, or Evangelicall? not by vertue of the Leviticall, for that law was not then enacted; and by that Law *Levi* was to receive, not pay tythes; Yet *Levi* himself in *Abraham*

Luk. 11.42.
1 Cor. 9.9,10. For it is written in the law of *Moses*, Thou shalt not muzzle the mouth of the Oxe that treadeth out the corne: Doth God take care of Oxen? or, saith he, Is it altogether for our sakes? no doubt this is written, That he that plougheth should plough in hope; and he that thresheth in hope, should be partaker of his hope.
* Gal. 6. 6.

Abraham paid tythes to *Melchisedech*: if they paid by the Law of Nature, that bindeth all men: if by the Evangelicall law, it bindeth all Christians to pay their tythes towards the maintenance of *Melchisedechs Priesthood which endureth for ever.* And S. *Austine* fearefully upon this ground threatneth all those who refuse willingly to pay their tythes, that God would reduce them to a tythe, and blast all the nine parts of their estate. *Serm. de temp.*

Thirdly, I except against the 39 Article, *viz.* that Baptisme is "an Ordinance of the New Testament, given by Christ to "be dispensed onely upon persons professing faith, or that are "disciples, or taught; who upon a profession of faith ought "to be baptized. Here they lispe not, but speake out plain their Anabaptisticall doctrine; whereby they exclude all children of the faithfull, from the Sacrament of entrance into the Church, and the onely outward meanes of their salvation in that state: but the best of their proofs fall short, the word *onely*, which *onely* can prove this their assertion, is not found in any of the texts alledged in the margent, nor can the sense of it be collected from thence. For though it is most true and evident in the letter of those texts, that all Nations that are to be converted, and all men in them of yeares of discretion, that have beene taught the principles of religion, ought to make profession of their faith, before they are baptized; as all that came to mens estate among the Iewes or Proselytes, ought both to know and to give their assent to the Covenant before they received the seale thereof, to wit, Circumcision: yet no such thing was or could be required of children, who notwithstanding were circumcised the eight day: so by the judgement of all the Christian Churches in the world, the children of believers, who are comprized in the letter of the Covenant, may receive the seale thereof, to wit, Baptisme, though they cannot make profession of their faith by themselves, for the present, but others make it for them and in their stead. The affirmative is true, that all that make profession of their faith, and testifie their unfained repentance, are to be baptized: But the negative is most false, that none are to be baptized, who have not before made such profession of their faith, when by reason of their infancy, they are not capable to be taught. But this hereticall assertion, is at large refuted by manifold Arguments drawne from Scripture, Fathers, and Mat. 28. 18, 19. Mark 16. 16. Acts 2. 37. 38. & 8. 36, 37, 38, & 18. 8.

Reason; and all their cavils and evasions exploded, *Artic.* 2. To which I refer the Reader.

Fourthly, I except against the fortieth Article, *viz.* "The "way and manner of dispensing this Ordinance, the "Scripture holds out to be dipping or plunging the whole body "under water; it being a signe, must answer the things signi- "fied, which are these; 1. The washing of the whole soule in the "blood of Christ. 2. That interest the Saints have in the death, "buriall, and resurrection of Christ. 3. Together with a con- "firmation of our faith, that as certainly as the body is buried "under water, and riseth againe; so certainly shall the bodies "of the Saints be raised by the power of Christ, in the day of the resurrection to reign with Christ. This Article is wholly sowred with the new leaven of Anabaptisme: I say the *new leaven*; for it cannot be proved that any of the ancient Anabaptists maintained any such position, there being three wayes of baptizing, either by dipping, or washing, or sprinkling, to which the Scripture alludeth in sundry places: the Sacrament is rightly administred by any of the three; and whatsoever is here alledged for dipping, we approve of, so farre as it excludeth not the other two. Dipping may be, and hath been used, in some places, *trina immersio*, a threefold dipping; but there is no necessity of it: it is not essentiall to baptisme, neither do the texts in the margent conclude any such thing. It is true, *John* baptized Christ in *Jordan*, and *Philip* baptized the Eunuch in the river: but the text saith not, that either the Eunuch, or Christ himself, or any baptized by *John*, or his Disciples, or any of Christs Disciples, were *dipped*, *plunged*, or *dowsed* over head and ears, as this Article implyeth, and our Anabaptists now practice.

Again, the bare example of Christ and his Apostles without a precept doth not bind the Church; and precept there is none for dipping. It is certain, Christ and his Apostles celebrated the Communion after Supper, and in unleavened bread; and with such a gesture as was then in use among the Jewes: yet because there is no precept in the Gospel for these things, no Christian Church at this day precisely observeth those circumstances: and therefore *dato & non concesso*, that Christ and Saint *John*, or their Disciples, used dipping in baptisme; it will not follow

that

that we ought to baptize in the like, and no other manner. Besides it ought to be noted, that in the beginning, Christians had no Churches nor Fonts in them; and there being many hundreds, nay thousands, often to be baptized together: there was a kind of necessity, that this Sacrament should be administred in Rivers, or such places where were store of waters, *as there were in Enon near Salem, where* John *baptized.* But now the Church hath better provided, there being Christian Oratories every where, and Fonts in them, most convenient for this purpose; whereunto I shall need adde here no more, having fully handled this point, both ἀναστάσιος, and καθαστάσιος, in the discussion of the first Article. John 3. 22.

Fiftly, I except against the 41 Article, *viz.* "the persons design-"ned by Christ to dispence this Ordinance, the Scriptures hold "forth to be a preaching Disciple, it being no where tyed to a "particular Church Officer or Person. If the eye be darkness, how great is that darkness? If there be confusion in order it selfe, how great must the confusion needs bee? If all be Pastours, were are their flocks? if all be Teachers, where are their Scholars? a preaching Disciple, sounds as harshly as a Schola rMaster, or a Lecturing hearer. It is true, we grant that all who have received gifts from God, ought to make use of them for the benefit of others; and if any abound in knowledge, he ought to communicate to them that lack, and freely give *lumen de lumine.* Clouds when they are full, powre down, and the Spouts run, and the eaves shed, and the presses overflow, and the Aromaticall trees sweat out their pecious and soveraign oyles, *and every learned Scribe in the Kingdome of God, brings out of his rich treasury new things and old.* Notwithstanding this necessary duty of imploying our talent, whatsoever it be, to our Masters best advantage, none may take upon him the cure of soules without commission; nor divide the Word and dispence the Sacraments, without ordination, and imposition of hands: none *may preach except he be sent, none may assume the honour of the Priest-hood, except he be called as was* Aaron: none may open and shut the kingdome of heaven except they have received the *Keyes* from *Christ*; neither a calling without gifts, nor gifts without a calling, makes a *man of God:* If any have a Matth. 13. 52.

calling without gifts, their ministery is without fruit; if any gifts without a calling, their ministery is without power: the former have ἐξουσίαν, but not δύναμιν, the latter δύναμιν, but not ἐξουσίαν: not every one that hath a strong voice, is a lawfull cryer in a Court, but he that is appointed: neither is every one that can write a good hand, a Publick Notary; but he that is sworn; neither may every Mariner that is skifull in Navigation, take upon him the office of a Pilot, but he that is chosen. But this error of the Anabaptists, whereby they overthrow all order in the Church, and confound Shepheards and Flocks, Masters and Scholars, Clergy and Laity, I have professedly impugned, and at large refelled, *Artic.* 4. Whither I referre the Reader for further satisfaction.

Sixthly, I except against the 45. Article. « That such to whom « God hath given gifts, being tryed in the Church, may and « ought by the appointment of the congregation to prophesie.

When *Muncer*, a seditious Anabaptist, first set abroach their doctrine at *Mulchus*, and took upon him to reform many things in Church and State; * *Luther* advised the Senate to demand of him what calling he had to doe such things he did; and if he should avouch God for the author of his calling, then they should require of him to prove that his calling from God by some evident signe; for whensoever it pleaseth God to change the ordinary course, and to call any man to any office extraordinary, he declares that his good will and pleasure by some evident signe. If the calling of the Anabaptisticall Teachers be ordinarily, let them demonstrate it by Scripture; if extraordinary, let them prove it by miracle. For the prophesie they spake of, let them distinctly declare, what kind of propheſying they mean, and whom they esteem Prophets: for propheſying is taken in a double sense in holy Scripture; sometimes according to the propriety of the Greek derivation, for the prediction of things future: sometimes in a larger sense, for revealing the mysteries of God, and expounding his Oracles, either concerning things past, present, or to come: and this two manner of wayes, either with study and upon premeditation, with the

* Sleid. Com. l. 5. Lutherus Mulchusium *Literas dat, graviter monet, ne recipiat* Muncerum *hominem seditiosum, rectè facturum Senatum si rogat ex ipso quis docendi munus ipsi commiserit? quis evocarit; & si Deum nominet autorem, tum jubeat hanc suam vocationem aliquo evidenti signo comprobare; quod si repræsentare non possit, ut tum repudietur; hoc enim esse Deo proprium atq; familiare, quoties formulam consuetam & rationem ordinariam velit immutare, ut tum voluntatem suam aliquo signo declaret.*

help

help of Arts and Tongues, and by consulting the best Commentaries both ancient and later; or without any study and premeditation, by immediate revelation or inspiration. Propheſie in the first sense, is an extraordinary calling; in the last, an extraordinary gift; in the middle acception, an ordinary ministeriall duty. And if that custome which Arch-bishop *Grindall* would have introduced into the Church, in the days of Queen *Elizabeth*, and is in use at *Geneva*, and among some other reformed Churches, were put in practice in *England*, and a certain number of learned and able Pastours, met at some set times, and having before notice of the Texts to be handled, should every one in their order deliver their severall interpretations, observations, and applications thereof, (which they call Prophecying) we should exceedingly approve of it; and questionlesse, thereby the Ministers would very much improve their talents of knowledge. But for rude and illiterate Mechanicks, without calling, without knowledge of Arts or tongues, upon a Scripture read in the congregation, to give their sudden judgements, and interpretations thereof, as is the manner of the Anabaptists; we hold it an intolerable presumption in them, and unsufferable abuse in the Church. For those extraordinary revelations they pretend unto, together with the miraculous gift of Tongues and healing, for many hundred years agoe have failed in the Church. If they could now do as the Primitive *Corinthians* could, not onely pray by the Spirit, but sing by the Spirit: if upon the first proposall of an obscure and intricate passage of the old Prophets, or Apocalypse, they can give upon the sudden a clear and rationall interpretation, and deliver this in what language soever; if they can discover the secrets of the hearts of unbelievers in such sort, that they falling down on their face, shall worship God, and report that God is in your Assemblies of a truth; then let the examples of the Primitive Christians in the Apostles days, serve them for precedents in this kind; but those irradiations of the Spirit, together with the glisning of the fiery tongues, have not been seen in any christian Church these many ages: if they come as short of the prime converts to the christian Religion in extraordinary gifts, as in time: if they are so far from speaking with strange tongues, that they cannot speak correctly, and coherently in one: if they are so wide of the sense of the place they

1 Cor. 14. 25.

expound, that their Paraphrases are often without sense: if they utter old broken Notes taken from none of the best Sermons, for new revelations: if they furbish up ancient heresies, that have layn long in the dark, for christian armour of light: if in their interpretations, they not only contradict the Scriptures, but themselves; and in stead of a musicall concent, we hear nothing but vain janglings; if their prophecyings for the time past have been no better, and none can prophesie, or promise better of them for the time to come, though they pretend never so much to the Spirit, and boast of visions and revelations; though some of them have a *glib* tongue, and thereby *slide* into the approbation of the vulgar sort; though in their contemplations they soare up so high, that they lose themselves and their hearers; though they draw their *thin wier* to a great *length*; though notwithstanding they are often *gravelled* and *interfere*, yet they out-run the hour-glasse, and tire all their auditors before themselves are out of breath; they shall give us leave to esteem them no *Prophets*, but *Enthusiasts*: no *inspired* men, but *distracted*: no *Seers*, but *dreamers*: no *Expositours*, but *Impostours*: no *Commentatours*, but *commenters*; nay rather *commentiters*: no *Workmen*, but *Botchers*: no *Carbuncles*, but *Glo-worms*: no *fixed-stars*, but *wanderers*: no *lights*, but *ignes fatuos*: exhalations incensed in the night, which lead fools out of their way, sometimes into thickets, sometimes into ditches and quagmires, and many of them into rivers over head and ears. *Hermannus Leomelius* in his apology for the Regulars against the usurped authority of the Bishop of *Chalcedon*, reporteth, that *When the Frogs make a hideous noise in any lake* or ditch, *about the house, if a Candle or bright burning lamp be set upon the bank*, they *become suddenly silent*, and are *presently husht*: the frogs which about the lakes and ditches near the City, and Suburbs, have made such a hideous noise in the dark, that they have much disquieted Christs spouse, and interrupted her *sweet repose*, are the late *fry* of Anabaptists. But now, sith I have set up a *light upon the banks*, and clearly discovered both them, and their errours: I hope we shall see no more of their *Frog-galliards*, nor hear of their *harsh croaking* and *coaxation*, either in the Pulpit or the Presse.

Ferunt ranas lampade supra locum in quo tumultuantur appensa, illius fulgore repercussas conticescere. Aristoph. Βατραχομυομαχία βρεκεκεξ κοαξ κοαξ.

FINIS.

ORATIONES Synodicæ:

OR SEVERALL

SPEECHES

DELIVERED BEFORE THIS *ASSEMBLY* OF *DIVINES*,

By DANIEL FEATLY, D.D.
then a Member of the *Assembly*.

He being dead yet speaketh, Hebr. 11. 4.

LONDON,
Printed by *M. F.* for *Richard Royston*. 1646.

The first Speech before this Assemblie of DIVINES.

ARTICLE 8.

Of the three Creeds.

The three Creeds, Nice Creed, Athanasius Creed, and that which is commonly called the Apostles Creed, ought thorowly to be received and beleeved: for they may be proved by most certain warrants of holy Scripture.

M. Prolocutor,

THat we may not *Penelopes telam texere & retexere*, doe and undoe; and that it may not be said of our votes, as *Charles* the fift spake sometimes of the decrees at their Diets, that they were like Vipers, the *latter alwayes destroying the former*; what I shall humbly offer to this Assemblie, shall be in confirmation of our last vote concerning the three Creeds, read in our Church. The exception of some of our learned Brethren, are taken either at the *titles*, or the Creeds themselves: Against the *titles*, that the *Nicene* Creed is in truth the *Constantinopolitane*; that the Creed which goeth under the name of *Athanasius*, was either made by *Anastasius*, as some affirm, or *Eusebius Vercellensis*, as our incomparable *Jewell* relates. Certainly *Meletius* the Patriarch of *Constantinople*, in his Epistle to *John Dowsa* resolves negatively, *Athanasio falso ascriptum symbolum cum appendice illo Romanorum Pontificum adulteratum luce lucidius contestamur*: we conteſt that it is clearer then day-light, that this Creed is falsely father'd upon *Athanasius*, and is adulterated by the adding of a clause inserted by the *Roman* Bishop; and for

The first Speech to the 8. Article.

Apol. Eccl. Ang. p. 2. c. 1. divis. 1.

that which is called the Apostles Creed, the father who so *christened* it is unknown. Hereunto I answer, that though the entire Creed, which is read in our Churches, under the name of the *Nicen*, be found *totidem verbis* in the *Constantinopolitane*; yet it may be truely called the *Nicen*, because the greatest part of it is taken out of that of *Nice*. And howsoever, some doubt whether *Athanasius* were the author of that Creed which beares his name, yet the greater number of the learned of later ages intitle him to it; and though peradventure he framed it not himselfe, yet it is most agreableto his doctrine, and seemeth to be drawn out of his works, and in that regard may be rightly termed his Creed. And for the third Creed, although I beleeve not, that either the Apostles joyntly or severally dictated it: yet I subscribe to *Calvins* judgement, who saith, that it was a summary of the Christian Faith, extant in the Apostles dayes, and approved of by them. Howsoever, according to the rule of *Aristotle*, *Loquendum cum vulgo, licet sentiendum cum sapientibus*, we must use the language of the vulgar, though we vote with wise men, and think as they doe. And certaine it is, these three Creeds, for many hundreds of yeares, have generally passed under the titles of the *Nicen*, the *Athanasian*, and the Apostles. So much for the *titles*. Against the Creeds themselves, the exceptions which are taken, either concern the form of propounding the Articles, or the matter and doctrine of them; concerning the manner of propounding them, it is objected to be in too peremptorie a way, *under pain of damnation*, and that they *ought to be thoroughly beleeved*. To the former I answer with *Leo*, where it is said, *Whosoever holds not this Creed shall perish everlastingly*; It is understood of such as have capacity to understand it, and their consciences are convinced of the truth of it. To the latter, that *thoroughly* to beleeve it, signifies no more then *throughout*, and entirely, and that not for the authority of the Creeds themselves, but for the Scripture by which they are confirmed. The exceptions against the matter or doctrine of the Creeds, either concern the first Article, *God of God*, or the Article about the *descent into hell*. For the first, there can be no doubt at all of it, for the Sonne is of the Father, and therefore the Father and Sonne being God, it must needs follow, that

Vid. Vossium de tribus symbolis.

Christ

Christ is God of God, neither will it hence follow, that the Deity of the Sonne is of the Deity of the Father. For the argument holdeth not *à concreto ad abstractum*; *verbi gratia*, it will not follow, *Deus passus est, ergo deitas passa est*, God suffered, *ergo* the deity suffered: nor this, *Maria est mater Dei, ergo est mater deitatis*; Mary is the mother of God, *ergo* she is mother of the Deity. Yea but *Calvin* saith, Christ is *autotheos*, God of himselfe; the answer is easie, Christ is God of himselfe, *ratione essentiæ*; but God of God, *ratione personæ*. And whereas it is objected, that if he be *Deus de Deo*, it must be either *per productionem essentiæ*, or *communicationem*; by the production, or communication of the essence: though *Beza*, and other of our Divines stick not at the latter phrase, yet it followeth not; for it is sufficient to prove him God of God, that his person is generated of the Father, & it is safer to say that he hath *communem essentiam cum Patre*, then *communicatam*, rather common then communicated. For the latter, concerning *descent into Hell*, all the Christians in the world acknowledge, that CHRIST some way descended into hell, either locally, as many of the ancient fathers, *Latymer* the martyr, *Bilson* and *Andrews*, and *Noel* in his catechism (commanded to be taught in all Schools, soon after the publishing the 39 Articles) expound it; or vertually, as *Durand*; or metaphorically, as *Calvin*; or metonymically, as *Tilenus*, *Perkins*, and this Assembly; and therefore no man need to make scruple of subscribing to the Article, as it stands in the Creed, seeing it is capable of so many orthodoxall explications, and therein I desire that this Assembly in their aspersions would (after the example of *the Harmony of confessions*) content themselves with branding onely the popish exposition of this Article, which taketh hell for *Limbus patrum*, or Purgatory (Netherland regions, *extra anni solisque vias*:) for any of the other foure interpretations, they are so farre from being Heretical, that it hath not bin proved that any of them is erroneous.

M. Prolocutor,

The second Speech, to the 8. Article.

THough there is nothing more tender then Conscience, every *scrupulus* there is more painfull then *furculus in carne*, a thorn in the flesh; and though nothing ought more now to be sought after, when not onely *Christs seamlesse coat*, but his *mysticall body* is rent and torn asunder, then ἀληθεύειν ἐν ἀγάπῃ, and

John 5. 26.

ἀγαπᾶν ἐν ἀληθείᾳ, to seeke the truth in love, and love in truth; and therefore I shall be most willing to any kind of reasonable συγκατάβασις condescending, to give satisfaction to our learned brethren: yet on the other side, they may doe well to thinke of that *Maxime* in the Canon law, *turpis pars quæ discordat toti*, it is an unsound part which differs from the whole body, and not *nodos in scirpo quærere*, to except against undoubted verities, and most warrantable expressions, such as have been debated in this Article; namely *Deus de Deo*, &c. *Symbola recipi debere*: for these are the *lapides offensionis*, rocks of offence.

That Christ is *Deus de Deo*, God of God, is thus clearly proved out of Scripture: whosoever is God and the Sonne of God, must needs be God of God; but Christ is God and the Sonne of God, *ergo &c.* But it hath been objected, if he be God of God, then he must have his essence communicated to him from the Father, and so be *essentiatus à patre*, essentiated, or natured from the Father: this will not follow, no more then that *Socrates* is *essentiatus a Sophroniſco*, but onely that he is *genitus à patre*, begotten of his Father, and so is *recipiens essentiam*, or *habens essentiam communicatam à patre*; which manner of speech is approved of by *Beza*, *filius est a patre per ineffabilem totius essentiæ communicationem ab æterno*: the Son is from the Father by an unspeakable communication of his whole essence from eternity: and *Symlerus*, *Non negamus filium habere essentiam a Deo patre, sed essentiam genitam negamus*: we doe not deny that the Son hath his essence from God the Father, but we deny that the essence is begotten: and why should we boggle at this phrase, when our Lord himselfe acknowledgeth, *Joh.* 5.26. *Omnia mihi data sunt a patre meo, & pater dedit filio habere vitam in se*, all things are given me of my Father? Neither doth this any way contradict

Act. 4. Trin.

In ep. ad Polon.

John 5.26.

Calvin

Calvin his *Autotheos*, God of himself; which form of expression, though some Protestants as well as Papists have excepted against, yet I am of *Whitakers* mind, in his answer to the seventh reason of *Campian*, that it is *verissime & sanctissime dictum*, most truly and religiously spoken; *nam si ex se Deus non est, omnino Deus non est*: for if he be not God of himself, he is not God at all: Let Saint *Augustine* be the umpire, and reconcile both, *Christus ad se Deus, dicitur ad patrem filius*; Christ may be considered two ways, either absolutely, and so he is *Deus ex se*, God of himself, as the Father is and the holy Spirit; or relatively, as *filius*, and so he is *Deus de Deo*, as he is the Son, so he is God of God. Yea but these phrases may be taken in an ill sense: and so may all the Articles of the Creed, as you may see in the Parisian censure set out by the Jesuits; nay so may the whole Scripture, as Saint *Peter* teacheth us, which ἀστήρικτοι στρεβλοῦσι the ignorant and unstable pervert: What then? must we weed up all the flowers of Paradise, because hereticks, like spiders, suck such juice out of them which they turn into poyson? *Hom. de temp.* 88.

2. For the other expression [*ought to be received*] as I conceive, it may be thus justified. Whatsoever articles may be firmly and evidently proved out of Scripture, *ought to be received* and *believed*, *art.* 6. But such are all the articles of these three Creeds, *ergo &c.* 2 Those to whose office and function it belongs, to declare and teach the people of God, what they may and ought to receive and believe, may use this expression. But it appertains to the office of the Pastors of the Church, especially met at a Synod for that end, to teach the people of God what they ought to receive and believe, *ergo &c.* 3. That form of words which hath been used in Synods, held in the purest times, and is at this day used, not only in the harmony of all Protestant Confessions (as was shewed by a learned brother) but every day in most approved Sermons, may be retained. But such is this form, *recipi & credi debere*, *ought* to be received and believed; *ergo. Concil. Carth.* 1. *Cæcilius à Bilta dixit, quam rem fugere ac* vitare debemus, *& à tanto scelere nos separare*, said, which thing we *ought* to shun and avoid, and to keep our selves from so great a sin: *Concil. Elib. can.* 12. *Lapsi in hæresin ad ecclesiam recurrentes incunctanter* recipi debent; *pœnitentia iis*

non est deneganda, *Concil. Neo. can.* 1. Those that are fallen into heresy, returning to the Church, *ought* readily to be received, repentance is not to be denyed unto them. *Presbyter mœchus ab ecclesia* pelli debet, an incontinent Presbyter *ought* to be driven from the Church. *Conc. Laod.* quod non oporteat *angelos invocari*, that we ought not to call upon Angels: & *Can.* 59. quod non oporteat *libros non canonicos legi in ecclesia*, that books that are not canonicall, *ought* not to be read in Church. But our acute and learned brother demandeth, *qua fide recipiendi sint hi articuli, ecclesiastica an divina?* with what kind of faith, humane or divine? I answer, at the first propounding of them, if we have nothing to say against them, *fide ecclesiastica*, or *humana*, by a humane faith, or the faith of the Church, out of reverence to our mother the Church; but after we have examined them and compared them with Scriptures, then *fide divina*, by a divine faith: as the *Samaritans* at the first believed, *fide humana*, by a humane faith, upon the relation of the woman; but afterwards, when they heard Christ himself, and saw his miracles, *fide divina*.

Artic. XI.
Of the Iustification of Man.

WE are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works, or deservings. Wherefore, that We are justified by faith only, is a most wholsome doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification.

M. Prolocutor,

The first Speech concerning Artic. 11.

THere are two sorts of things which are not defined without great difficulty, things of the highest, and of the lowest nature; the former can hardly be defined in regard of their exceeding perfection; the latter for their extream imperfection: of the former no definition is capable, the latter are capable of no exact definition, but only some imperfect description: and therefore as *Aristotle* defines *materia prima*, the first matter,

matter, by meer negations, *quod nec quid, nec quantum, nec quale*, neither substance, nor quantity, nor quality, &c. So *Plato* defines God, that he is οὔτε σῶμα, οὔτε χρῶμα, neither body, nor colour, &c. To this latter kind we may well refer justification, of which we read that high *Elogie* in the *Bohemian* Confession, *Hoc caput doctrinæ ex omnibus apud nos pro maximo & gravissimo capite habetur, ut in quo summa evangelii posita est, & quo Christianismus fundatur, & in quo preciosus nobilissimusque thesaurus salutis æternæ, unica & viva consolatio divina comprehenditur:* this is the chief head of doctrine, in which consists the sum of the whole Gospel, &c. This excellency of the subject notwithstanding ought not to dull the edge of our most diligent search into it, but sharpen it rather, to endeavour so to *define justification*, that we may *justifie our definition*. Which we cannot doe, without distinguishing of a three-fold righteousnesse: First, a perfect righteousnesse, but not inherent; of which, 2 *Cor.* 5. 21. Secondly, inherent, but not perfect; of which, *Luke* 1. 75. and *Apoc.* 22. 11. Thirdly, perfect and inherent; of which, *Heb.* 12. 23. The first, is the righteousnesse by which we are justified; the second, by which we are sanctified; and the third, by which we are glorified. The first consisteth as well of Christs active as his passive obedience, and in the imputation thereof by faith consisteth the essence of our justification, which may be thus defined: *an act of God, whereby he acquitteth every penitent and believing sinner, by not imputing to him his sins, and imputing to him the perfect satisfaction and righteousnesse of Christ.* Every part of this definition may be proved by clear testimonies of Scripture; and besides, it hath that Κριτήριον, certain mark or touch-stone of a true definition, that *it meeteth with all doubts, and confronteth all errours broached against the nature of justification:* first, the errour of the Libertines, by that clause, *every penitent:* secondly, of the *Antinomians*, in the clause, *not imputing their sinne:* thirdly, the *Socinians*, in the clause, *perfect satisfaction:* and lastly, the *Arminians* and *Papists*, in the last clause, *imputing Christs righteousnesse*, no habit or act of ours, no, not the act of faith. The testimonies of Scripture, because they are ready at hand to every one, I shall forbear to quote at this present, and conclude with culling out of some passages of the ancient Fathers,

The definition of justification.

thers, the rather to confound our *Romish* adversaries, who putting on a brazen face, challenge the champions of our Faith to produce but one testimony of any Divine or Doctor of the Church, who taught, that a man was justified by another mans righteousnesse, before *Calvin* or *Luther*. We accept of the challenge, and alledge first *Justin. Martyr*, ὦ τῶν ἀνεξιχνιάστων εὑρέσεων, ἵνα ἀνομία πολλῶν ἐν ἑνὶ δικαίῳ κρυβῇ· δικαιοσύνη δ' ἑνὸς πολλὰς ἀδίκους δικαιώσει. O the inestimable and unexpected mercies of God! The transgression of many is hid in one righteous One, and the righteousnesse of One acquitteth many. *Ierome*, *Vt nos efficeremur justitia Dei in ipso, non nostra, nec in nobis:* that we might be made the righteousnesse of God in him, not ours, nor in us. *August. serm. 6. de verb. Apost. Videte duo, justitia Dei, non nostra; in ipso, non in nobis:* observe two things; it is Gods justice, not ours; and in him, not in us. *Et tract. 3. in Iohan. Omnes qui ex Adamo in peccato, peccatores; omnes qui per Christum justificati, justi; non in se, sed in illo:* all that are justified by Christ, are just, not in themselves, but in him. *Et in Psal. 21. Mors Christi morte fugatur, & Christi nobis justitia imputatur:* our death is put to flight by Christs death, and Christ his righteousnesse is imputed to us. *Bernard. ad Mil. Temp. c. 12. Adæ peccatum imputabitur mihi, & Christi justitia ad me non pertinebit? Adams* sin is imputed to me, and shall not Christ his righteousnesse belong to me? *Et Serm. 61. in Cant. Nempe factus es tu mihi, Christe, justitia à Deo: nunquid mihi verendum, ne una ambobus non sufficiat? non est pallium breve quod non possit operire duos; & te pariter & me operiet larga & æterna justitia:* thou, O Christ, art made righteousnesse unto me from God: need I fear lest thy righteousnesse, being but one, cannot suffice us both? it is no short or scanty cloak or garment, that cannot cover two; thy large and eternall justice or robe of righteousnesse, shall cover both thee and me.

M. Prolocutor.

The second Speech, to Article 11. *Calvin. præfat. Institut.*

IUdicious and devout *Calvin*, alluding to the words of the Prophet, let *us draw water out of the wells of salvation*, saith, *Nusquam legimus reprehensos qui nimium de puteo aquæ vivæ hauserint:*

rint: none ever were found fault with, for drawing too much out of the well of life. Sith then we have free liberty to draw, and the water is precious and soveraign, the *well* so *full and exuberant*, that as Saint *Cyprian* speaketh, *quantum fidei capacis afferimus, tantum gratiæ inundantis haurimus*; we take up so much grace as our faith can hold or receive: I professe, for my own part, I had rather draw more out of this *Well* then lesse: they who are only for the imputation of Christs passive obedience, seem to me to draw but *one bucket full*; but they who are for the imputation of both, two: the former draw from thence only *pretium redemptionis*, the price of our ransome; the other, *meritum æternæ vitæ*, the merit of eternall life. But to leave all rhetoricall expressions, and handle this subtile question logically and scholastically. *Cypri. de cen. Dom.*

First, we are to take notice of a double obedience of Christ; a generall, which he performed to the whole law through the whole course of his life: a speciall, which he performed to that particular command of his Father, to lay down his life for his sheep.

Secondly, when we speak of this generall and speciall obedience of Christ (which some tearm active and passive) though it be most true which *Bernard* saith, *Christus in vita habuit actionem passivam*; *in morte passionem activam:* Christ in his life performed a passive action; in his death he sustained an active passion: It is confessed on all hands, that both are necessary to justification, and that Christ performed both *for us*; but then we must distinguish of this tearm, *for us*; for it may either signifie *bono nostro*, only *for our good* and behoof, or also *loco nostro*, in *our stead and place*; that Christ satisfied the punishment of the law, and fulfilled all the precepts thereof for us, that is, for our benefit, is not denyed by any: and therefore those texts, *puer natus est nobis, & oportet nos implere omnem justitiam, & factus est sub lege ut eos redimeret*; to us a Child is borne, and so we ought to fulfill all righteousnesse, and he was made under the law, that he might redeeme those that were under the law, and the like, might be spared; they are like the *Lacedemonian* swords, too short to reach their adversaries. But that he fulfilled the law, *loco nostro*,

ſtro, in *our ſtead and place*, that's denyed by *Piſcator* and *Tilenus*; who conceive that the paſſive obedience only is imputed to us, *& implet utramque paginam*, not the active. Their principall reaſons are,

Piſcator and *Tilenus*. *Object.*

Firſt, Chriſt as man, being a creature, was bound to fulfill the law of his Creator for himſelf, otherwiſe he had not been *ſacerdos inculpatus*, a high Prieſt without blame; neither would his ſufferings have ſteaded us: but, being an innocent man, he was not bound to ſatisfie for the breach of the law; that therefore is to be allowed to us which he did undergo in our ſtead.

Secondly, the Scripture attributeth our redemption and reconciliation to the bloud of Chriſt; *Chriſts bloud cleanſeth us from all ſin*, 1 *Ioh.* 1. 9, & 6. *Chriſt gave his fleſh for the life of the world.*

Thirdly, he that is freed from the guilt of all ſins, of omiſſion as well as commiſſion, is to be reputed, as if he had fulfilled the law: for *idem eſt eſſe juſtum & inſontem*, it is all one to be a juſt and an innocent man. But by the imputation of Chriſts paſſive obedience we are freed from the guilt of all ſin, as well of omiſſion as commiſſion, *ergo*, *&c.*

Fourthly, if Chriſts active obedience be imputed to us, then there needs no remiſſion of ſins; for he who is eſteemed to have fulfilled the law, needs no forgiveneſſe for the breach of it.

Fifthly, thoſe who are freed from eternall death, of neceſſity attain everlaſting life: but by the imputation of Chriſts paſſive obedience, we are freed from eternall death: *ergo*, by it we obtain everlaſting life.

Sol. 1. To the firſt, a three-fold anſwer may be given. Firſt, that Chriſt, in regard of his hypoſtaticall union, was freed from all obligation of law, which otherwiſe had layen upon him, if he had been meer man. Secondly, admitting that Chriſt, as man, after he had taken upon him our nature, was bound to fulfill the law for himſelf; yet becauſe he freely took upon him our nature, and conſequently this obligation for us, his diſcharging it ſhall accrue to us: as if I freely enter into bond for another mans debt; if I diſcharge the bond, I both releaſe my ſelf and

my

my friend. Thirdly, we must distinguish of a publike person and private; what a man doth as a private person, belongeth onely to himselfe; but what he doth as a publike person, to himselfe and others.

To the second I answer, that either the blood and death of Christ are taken by a *Synecdoche*, for his entire obedience, it being the *coronis* and crown of all; or that salvation and life is attributed to it, because it merited for us the imputation of Christs active obedience also. *Sol.* 2.

To the third, he that is freed from sinne of omission is in the state of an innocent, but not of a just man: he is indeed freed from all punishment, yet because he hath not actively fulfilled the law in the course of his life, he hath no good title to eternall life; by the law, *hoc fac & vives*, doe this and thou shalt live; he that is guilty of no sin of omission, is equivalent to a just man, *quoad liberationem à pœna*, but not *quoad meritum æternæ vitæ*, in regard of freedome from punishment, but not in regard of the meriting eternall life; *secundùm quid non, simpliciter*; in some respects, not simply. *Sol.* 3.

To the fourth, Christs righteousnesse cannot be imputed to us, before we are assoyled of our sinnes. For it is not righteous with God, to accompt him righteous, who hath no way satisfied for his sinnes, neither by himselfe nor other: the captive must be first freed, before he be advanced to honour. *Sol.* 4.

To the fifth, though it follow by the connexion of the causes of our salvation, that whosoever is freed from eternall death, is stated in eternall life: yet it doth not follow that there is the same cause of both: as for example, if you open the leaves of a window, the sunne-beams shine into the roome; yet there is not one and the selfe same cause of opening the window, and the immission of the beams. *Sol.* 5.

Thus I have handled the point, ἀναστευαστικῶς, by way of confutation: now καθασκευαστικῶς, by way of confirmation, I set to the proof thereof.

First, if justification be a distinct thing from redemption and satisfaction: then the imputation of Christs meer passive obedience will not suffice for our justification. But they are

distinct things, *Dan.* 9. 24. *He shall make an end of sin, he shall make reconciliation for iniquity, and bring in everlasting righteousnesse.* 1 *Cor.* 1. 30. He is made to us *righteousnesse, and sanctification, and redemption.*

Secondly, that which is imputed to us, is called righteousnesse, and λογίσμα, *Rom.* 5. but meere passive obedience makes not a man righteous, but onely patient: *ergo*, &c.

Thirdly, the fulfilling of the ceremoniall law is a different thing from Christs passive obedience; but that is imputed to us, by the reason which our adversaries bring, because Christ did not that for himselfe, in regard he had no sin; whereof all those legall acts were a kind of confession: and therefore it must be allowed to us.

Fourthly, If part of Christs active obedience be imputed to us, why not the whole? But the adversaries confesse, that Christs voluntary submitting himselfe to death, and offering up himself for a sacrifice to God (which are parts of his active obedience) are imputed to us: for otherwise his bare sufferings had not been meritorious. *Ergo*, his whole active obedience is imputed to us.

Fifthly, unlesse Christs actuall fulfilling of the law be imputed to us, we are debarred of eternall life, which is promised to none but such who in themselves or by Christ have fulfilled the law, according to those texts, *Fac hoc & vives*: &, *Si vis ad vitam ingredi, serva mandata*: doe this and thou shalt live; and, if thou wilt enter into life, keep the Commandements.

If Christ were not bound to fulfill the law for himselfe upon our adversaries own ground, his fulfilling the law must be imputed to us: but he was not bound to fulfill the law for himselfe. First, because he was not *persona humana, & lex datur personæ, non naturæ*; Christ was not a humane person, and the law is given to the person, not to the nature. Secondly, because as Son of man he is Lord of the Sabbath, and so of the law. Thirdly, because he is the King of the Church, to prescribe lawes to his subjects, not to himself, & all power is given to him both in heaven and earth. Lastly, because no man will say, that Christ in heaven hath any obligation upon him, yet there he hath his humane nature: that nature therefore, as in him it was hypostatically united

ted to the deity, was free from all tye in regard of himselfe; what he engaged himselfe was for us, & to be allowed on our accompt.

M. Prolocutor,

The third Speech to the 11. Article.

AS S. *Gregorie* said, *plus debeo Thomæ, quam Petro*, I am more indebted to *Thomas* then *Peter*; because his doubting of Christs resurrection occasioned a more sensible demonstration thereof then otherwise we should have had: so truly I may say, we are much beholding to him, who first moved the scruple concerning the imputation of Christs sole satisfaction; for it hath occasioned the resolutiou, not onely of that doubt, but of many other concerning the *communicatio idiomatum*, the effects of the hypostaticall union, the nature of the law, and the faithfuls title to heaven.

It is true, there hath been some *clashing* among the worthie Members of this Assemblie: but it hath been like the collision of steel and flint, whereby have been struck out many sparks of divine and saving truth. Nothing seemeth to me now to hinder the putting the question to the vote and determining it *ex voto*, according to our desire, but the vindication of it from aspersions cast upon it by foure sorts of miscreants, the *Antinomians*, the *Papists*, the *Arminians*, and *Socinians*.

First, the *Antinomians* object, if Christs active righteousnesse be imputed unto us, then are not we bound to keep the law, because Christ hath kept it for us. This objectiō may be assoyled with a double answer: first, that this active obedience of Christ is imputed to none but true penitents. For though repentance be no cause of our justification, yet it is *conditio requisita in subjecto*, a condition required in the subject; and to beleeve the remission of our sins, by imputation of Christs satisfaction and righteousnesse without a sincere and serious purpose to forsake all our transgressions, and walk in newnesse of life, is an act, not of Faith, but of presumption. Secondly, I grant, that Christs righteousnesse being imputed to us, we are not bound to fulfill the law *hoc nomine* to justifie us before God, or procure us a title to the Kingdome of Heaven: but for other ends, namely, to glorifie God, obey his will, to testifie our thank-

fulneſſe to our Redeemer, to ſhew our faith by our works, to make our election ſure to our ſelves, to adorn our profeſſion with a holy converſation, to avoyd ſcandall, and avert Gods judgements.

Secondly, the *Papiſts* object, if Chriſts active obedience be imputed to us, then either the whole, or a part of it: not a part, for that will make us righteous but in part: not the whole, for then no other ſhould have ſhare in it, but our ſelves; and every particular beleever ſhould be as righteous as Chriſt himſelfe, and everie one as another.

But this objection may be aſſoyled by a three-fold anſwer. Firſt, there is a double *totum* or whole, *totum extra quod nihil eſt, & totum cui nihil deeſt*: a whole out of which there is nothing; as the whole water is in the baſin; and a whole to which nothing is wanting, as the whole ſoul is in every part of the body; for the ſoul is *tota in toto*, and *tota in qualibet parte*. Chriſts whole obedience in the firſt ſenſe is imputed to us, not in the ſecond. 2. All believers, according to the ſpeech of *Luther*, are *æque juſti ratione juſtitiæ imputatæ*, equally juſt in reſpect of imputed juſtice, though not *inhærentis*, of inherent; in reſpect of paſſive, not active righteouſneſſe. Thirdly, *æque pronunciamur juſti, ut Chriſtus*; we are equally pronounced juſt, as Chriſt; that is, we are as truely acquitted and abſolved as he; *ſed non pronunciamur æque juſti*, but not pronounced equally juſt: for his juſtice was inherent, ours imputed; his from himſelfe, ours from him; his of infinite worth, ſufficient to juſtifie all beleevers; ours of finite, and ſufficient onely for our ſelves.

The Arminians object, if τὸ *credere*, or the very act of believing juſtifie us, then not Chriſts imputed righteouſneſſe. But the very act of believing juſtifieth, as the Apoſtle ſaith, *Abraham* beleeved, and it was counted to him for righteouſneſſe. To this I anſwer, that faith may be conſidered either *ratione actus*, or *ratione objecti*; in regard of the act, or of the object. Faith juſtifieth not *ratione actus*, for then ſome work ſhould juſtifie; but *ratione objecti*, not in regard of the act, but in regard of the object; as the ſpoon feeds the child, in regard of the milk in it; and the chirurgions hand heals, in regard of the playſter he applies: thoſe that were healed by looking upon the brazen ſer-

pent,

pent, were not cured by the sharpnesse of their sight, for the purblind were as well healed as the sharp-sighted, but by a supernatuall vertue at that time given to the object, the brazen serpent, a type of Christ.

4. The *Socinians* object, God doth not justifie man by an act of injustice: but it is injustice to punish one man for another, or attribute one mans righteousnesse to another: for, *justitiæ est suum cuique tribuere*, it is the office or property of justice to give to every man his own; therefore we are not justified by the imputation of Christs active or passive obedience. But this objection may be assoyled with a double answer. First, it is not against justice, but agreeable to justice, to lay the debt or penalty of one man upon another, in case that one man voluntarily undertake for the other, and becomes his surety: as it was just to lay *Cimon* in the gaol for his fathers *Miltiades* debt, after he ingaged himself for it, and made it his own: neither was it unjust to put out one of *Zaleucus* his eyes for his sons adultery, after he undertook to satisfie for his son, and to save him one eye, who otherwise should have lost both. Secondly, when God imputes Christs righteousnesse unto us, he gives us our *own*, namely, that which Christ hath purchased for us by his death: and secondly, in regard of our union with Christ, whatsoever is Christs in that kind, is ours, and *Rom.* 5. he that hath given Christ to us, hath given his righteousnesse also.

M. Prolocutor,

The fourth Speech to the 11. Article.

THe *Roman* orator in his oration *pro Sexto Roscio Amerino* writeth of *Cajus Fimbria*, that he indicted *Q. Scævola* upon a strange point, that he would not suffer himself to be slain outright by him, *diem Scævolæ dixit, quod non totum telum corpore recepisset*; accused *Scævola*, for not receiving his whole weapon into his body: methinks some of our brethren put in a like bill against us, that we suffer them not to have a full and fair blow at us; *quod non tota tela argumentorum recipiamus*, that we receive not the weapons of their arguments whole and entire. I will therefore propound their arguments, as near as I can remember, in their own words to the best advantange, and then return

return a punctuall answer unto them. If any of their arrows be headed, if any of their swords be keen edged and sharp pointed, if any of their arguments have *acumen & robur*, sharpnesse and strength, they are these five following.

Object. 1. Every humane creature is bound to fulfill the Law of God for himself *jure creationis*, by the right of creation. But Christ is a humane creature, *ergo* he was bound to fulfill the Law of God for himselfe, and consequently he fulfilled it not in our stead.

To the consequence inferred upon the conclusion of this Syllogism, I have spoken heretofore. I now answer to the Syllogism it self, by distinguishing of *humana creatura*, a humane creature, which may be taken either *ratione naturæ* onely, or *ratione personæ* also; which may be so tearmed, either in regard of the nature, or the person: every humane creature *ratione naturæ & personæ*, that is, such a creature as hath not onely humane nature but a humane person also, is bound to fulfill the morall Law for himselfe: but Christ was not so; he had a humane nature, but no humane person. Now we know, *Lex datur personæ*, the Law is given to the person, Thou shalt doe this, or thou shalt not doe that.

Obj. 2. In the accompt of the law, and all judiciarie proceedings, it is all one to be *insons & justus*, to be guiltlesse and righteous: but by the imputation of Christs satisfaction we are accompted guiltlesse before God: *ergo* righteous and fully justified.

I answer: There are two sorts of causes in courts of justice, criminall and civill: in criminall it is true, *idem est esse insontem & justum*, it is all one to be accompted innocent, and just: but not in civill, where justice hath a respect to reward: and in that regard, a guiltlesse man is not necessarily a just man, that is, a deserving man. It was not sufficient for *Demosthenes* to plead for *Ctesiphon*, that he was a harmlesse man, and therefore ought in justice to have the crown; but he proves that he was a deserving man, and by the law he ought to have it as his due.

Object. 3. Thirdly, Justification is a judiciary act opposite to condemnation; but imputation of active obedience is no judiciary act opposite to condemnation: *ergo &c.*

Sol. God is said to be a righteous Judg, not only in respect of inflicting

ing punishment rightly, but also in conferring rewards and crowns of glory: and justification hath respect to both, for there are two questions put to us at Gods tribunall; first, What hast thou to say for thy self, why thou shouldest not be condemned to hels torments? the answer is, I confesse I have deserved them by my sins; but Christ hath satisfied for me: the second question is, What canst thou plead why thou shouldst in justice receive a crown of glory, sith thou hast not fulfilled the law? the answer is, Christ hath fulfilled the law for me: both these are expressed by *Anselm* in his book *de modo visitandi infirmos*; *si dixerit, meruisti damnationem*; *dic, Domine, mortem Domini nostri Jesu Christi obtendo inter me & mala merita mea*; *ipsiusque meritum offero pro merito, quod ego debuissem habere, nec habeo*; if he saith, thou hast deserved damnation, answer thou, I set Christs death between me and my ill deserts, or wicked works; and I offer his merit for that merit which I should have, but of my selfe I have not.

Fourthly, all they who are freed from the guilt of all sins of omission as well as commission, are accompted as absolutely righteous before God: but by the imputation of Christs meer passive obedience we are freed from the guilt of all sins, of omission as well as commission, *ergo, &c.* *Object.* 4.

I answer: This argument is a plain fallacie *a dicto secundum quid ad simpliciter*, from that which is said to be so in some respect, to that which is simply so: he that is free from the guilt of the sin of omission, is as if he were righteous *secundū quid*, in some respect; that is, in regard of punishment and guilt, but not as a righteous man simply, who hath a good title to a crown of glory. For the taking away of guilt doth not necessarily put merit. *Adam* at the first moment of his creation was guiltlesse, yet had no merit which he might pretend as a title to the Kingdome of Heaven.

Fiftly, every doctrine of Faith ought to be founded upon Gods Word; but our pretending a title to the Kingdome of Heaven, by the imputation of Christs active obedience, hath no foundation in Gods Word, *ergo, &c.* *Obj.* 5.

It hath foundation in Gods Word; namely, in these texts, *fac hoc & vives*; *si vis ad vitam ingredi, serva mandata*: doe this

and thou shalt live; and if thou wilt enter into life, keep the commandements: and we establish the law by faith; and these shall walk with me in white robes, for they are worthy: upon these foundations we build this fort for truth; none may enter into the Kingdome of Heaven, who have not some way fulfilled the law (*fac hoc & vives*) and that in the rigour thereof, exactly and perfectly; but all true beleevers enter into the Kingdome of Heaven; and I subsume (they have not fulfilled the law exactly and perfectly in their own persons.) *Ergo*, they have fulfilled it by their suretie. Christ his fulfilling the law therefore is imputed to them.

Concerning the resolve of the Assemblie, that the whole obedience of Christ is imputed to every beleever.

M. Prolocutor,

The fifth Speech to the 11. Article.

THe exposition agreed upon by the Assemblie, seemes liable to three exceptions, redundancie, deficiencie, and noveltie: redundancy in the word *whole*: deficiencie, in the word *obedience*; and noveltie, in the word *imputed*: as *Tertullian* saith of the serpent, *quot colores, tot dolores*; so we may say here, *quot literæ, tot lituræ*.

The first exception is of redundancie: for within the accompt of the *whole* obedience of Christ commeth his obedience to the ceremoniall law, which yet is not imputed to us, because we ought no obedience to it; it was no part of our debt, and therefore our suretie his laying it downe commeth not upon our accompt.

The second exception is of deficiencie in the word *obedience*, for it fals short of that which is imputed to us. For Christs originall righteousnesse is not comprized under either his active or passive obedience; yet that must also be imputed to us, as *Beza* elegantly demonstrateth, putting the case thus: We were accomptable to the divine justice for three things, originall corruption, sins of omission, and sins of commission.

To this threefold maladie a threefold remedie was to be ap-

applyed: to our originall sinnes, Christs originall righteousnesse: to sinnes of omission, Christs active: to sinnes of commission, his passive obedience. If the accuser of the brethren article against us at Christs bar, Thou wert conceived and born in sin: the answer is, But my Mediators conception and birth was without sin; if he article, Thou hast omitted many duties of the law: the answer is, Christ hath fulfilled the law for me; if he article in the third place, Thou hast committed many actuall sins against the law: the answer is, Christ hath satisfied for them by his death and passion.

The third exception is of noveltie: for the imputation of Christs active and passive obedience was never defined for *dogma fidei*, a doctrine of faith, till the Synods held at *Gap* and *Privase* in our memorie. But these aspersions may be easily washed away, thus.

First, though we were not bound to the ceremoniall law, yet the *Jewes* were, to whom this obedience of Christ was necessarily to be imputed: and this seemeth to be the decision of the Apostle, *Gal.* 4. 4. *Made under the law, to redeeme them that were under the law.*

Secondly, though Christs originall righteousnesse were most requisite in him to qualifie him to be both our high Priest and sacrifice, that he might be an immaculate lamb, and an high Priest *separated from sinners*: and though this originall righteousnesse hath influence into our birth, to cleanse it: yet, as *Rivetus* acutely observeth, it was not properly the worke of Christ, but of the holy-Ghost sanctifying him in the womb, and in that regard not to be imputed to us as any act of our Mediator.

Thirdly, though in the Synods above named the controversies which arose about this point, first between *Piscator* and *Rivet*, and after between *Moulin* and *Tilenus*, were determined; yet the doctrine it selfe was much more ancient: For besides the testimonies of *Bernard*, *exhortat. ad templ. Chrys.* 2 *Cor.* 5. *Augustin. Psal.* 21. and *Justin Martyr in quest.* heretofore alledged by me, *Tilenus* himself confesseth that it was *Luthers* opinion: and *Calvin* is expresse for it, *in ep. ad Rom.* 3. *v.* 31. *Cum ad Christum ventum est, in eo invenitur exacta legis justitia quæ*

per imputationem fit nostra; when we come to Christ, in him we find the exact justice of the law, which by imputation is made ours. And so is *Peter Martyr, in ep. ad Rom. c.* 8. *Justitia Christi qua lex impleta fuit, illorum jam est justitia, et illis à Deo imputatur*: Christ his righteousnesse, by which the law is fulfilled, is now their righteousnesse, and imputed to them by God. And *Ursin, Catech. Perfecta satisfactio, justitia & sanctitas Christi mihi imputatur*: Christ his perfect satisfaction, justice and holinesse, is imputed to me. And *Hemmingius de justif. art.* 2. *Justificatio hominis est credentis in Christum absolutio à peccato propter mortem Christi, & imputatio justitiæ Christi*: justification is the acquitting of a believer from sin for the death of Christ, and the imputation of Christs righteousnesse. And the *Magdeburgenses, Cent.* 1. *li.* 2. *Justitia, quam Deus impio imputat, est totum opus quod Christus mediator noster pro toto genere humano præstitit*: all which Christ our Mediatour did for all mankind, is the righteousnesse which God imputeth to a sinner.

But here me thinks I hear those who are most active in the Assembly for the imputation of the meere passive obedience of Christ, like the Tribunes among the *Romans, obnunciare & intercedere*, that they may hinder and stop the decree of the Assembly, alledging, that though some of the ancient Fathers, and not a few of the reformed Doctors cast in their *White stone* among ours: yet that we want His suffrage, who alone hath the turning voice in all debates of this kind, and that according to our protestation made at our first meeting wee ought to resolve upon nothing in matter of faith, but what wee are perswaded hath firme and sure ground in Scripture: and howsoever some texts have beene alledged for the imputation of both active and passive obedience, yet that at our last sitting they were wrested from us, and all inferences from thence cut off, all the re-doubts and forts built upon that holy ground *sleighted*: it will import therefore very much those who stand for the affirmative part to *recruit* the *forces of truth*, and *make up the breaches in our forts* made by the adversaries batteries.

Arg. 1. First, our first fort is built upon *Rom.* 5. 18, 19. after this manner: if we are made righteous by the obedience of Christ, his entire

tire obedience must needs be imputed to us. But we are made righteous by the obedience of Christ, as the Apostle affirmeth in the text quoted. Therefore Christs obedience must needs be imputed to us.

In this sort they make a breach thus: by obedience the Apostle here understandeth that speciall obedience which Christ performed to the commandement of his Father, for laying down his life for his sheep; of which the Apostle speaketh, *Phil.*2.8. *He became obedient to death, even to the death of the crosse*: therefore this text maketh nothing for the imputation of Christs active obedience. *Resp.*

But first, the breach is thus repaired: the word in the former verse is not ὑπακοὴ, but δικαίωμα, which is never taken in Scripture for suffering, or meer passive obedience. *Replic.*

Secondly, the Apostle saith, *loc. supra cit. many are made righteous*; and *righteousnesse* came upon all to *justification of life*; and Christ is the end of the law *for righteousnesse*; and the abundance of grace, and *gift of righteousnesse* shall reign by one Jesus Christ: but no man is said to have justification of life, or abundance of grace, and the gift of *righteousnesse*, or to be made *righteous*, by suffering onely: for the willing undergoing of punishment satisfieth the law but in part; it denominateth a man patient, but not absolutely righteous. Christ himself was not righteous onely in regard of his sufferings; and therefore the imputation of them only unto us will not make us formally righteous, though it fully acquitteth us from all punishment.

Thirdly, the obedience here mentioned is set in opposition to *Adams* disobedience: but *Adams* disobedience was active: therefore Christs obedience must be active.

This argument may be illustrated by S. *Bernards* paraphrase, *ad exhort. ad Templar. c.* 11. *Ablato peccato, redit justitia; porro mors Christi morte fugatur, & Christi nobis justitia imputatur: plus potuit Adam in malo, quam Christus in bono? Adæ peccatum imputabitur mihi, & Christi justitia ad me non pertinebit?* Sin being taken away, righteousnesse returns; moreover, death is put to flight by the death of Christ, and Christs righteousnesse is imputed unto us: could *Adam* more hurt us by sin, then Christ be-

nefit us by righteousneſſe? Shall the ſin of *Adam* be imputed to me, and ſhall the righteousneſſe of Chriſt no way belong unto me, or I have no intereſt in it?

Arg. 2. Our ſecond ſort is built upon 1 *Cor.* 1. 30. after this manner. If Chriſt be made unto us *righteouſneſſe*, as righteouſneſſe is diſtinguiſhed from redemption, then Chriſts active obedience is imputed to us as well as his paſſive. But Chriſt is made to us *righteouſneſſe* and ſanctification, as they are diſtinct things from redemption, or ſatisfaction (as the letter of the text importeth, He is made to us of God righteouſneſſe, ſanctification, and redemption.) *Ergo*, Chriſts active obedience is imputed to us as well as his paſſive.

Adverſ. In this ſort they make a breach thus: Chriſt is made to us
Reſp. righteouſneſſe, as he is made wiſdom, for ſo runneth the text; Chriſt is made to us of God wiſdom, and righteouſneſſe, *&c.* But he is not made to us wiſdome, by imputing his wiſdom unto us, but by inſtructing us, and making us wiſe to ſalvation; therefore neither is he ſaid to be made righteouſneſſe to us, becauſe his righteouſneſſe is imputed to us; but becauſe he ſanctifieth us, and maketh us by his grace righteous and holy. But the breach is thus repaired.

Replicatio. Firſt, whatſoever Chriſt is made unto us, he is made perfectly ſuch unto us; elſe we ſhall lay a defect upon him, who is perfection it ſelf: But Chriſt is not made perfectly wiſdom, or ſanctification, or righteouſneſſe to us, ſave onely by imputing his own righteouſneſſe, and wiſdom, and holineſſe to us, which are moſt perfect: for, as for our inherent righteouſneſſe, and holineſſe, and wiſdom, they are imperfect and defective, as all confeſſe, ſave *Papiſts* and *Pelagians*.

Secondly, Chriſt is ſo made righteouſneſſe to us, as he is made redemption: for ſo carrieth the letter; Chriſt is made to us righteouſneſſe, and redemption. But he is made redemption unto us, by imputing his paſſive obedience; therefore in like manner he is made righteouſneſſe unto us, by imputing the active obedience. Yea but, ſay they, Chriſts wiſdome is not imputed to us: I anſwer, it is, and it covers our follies and errors, as his righteouſneſſe doth our ſins; and by vertue thereof we are accompted wiſe unto ſalvation; and for proof of this expoſition

position I alledge an Author of greatest authority next the Apostles, *Clemens Romanus* in his former Epistle *ad Corinth.* so highly cryed up by all the antients. *p.*41. *Non per nos ipsos justificamur, neque per sapientiam nostram, intelligentiam, pietatem, aut opera, quæ in puritate cordis & sanctimonia operati sumus; sed per fidem, per quam omnipotens Deus omnes ab initio justificavit:* we are not justified by our wisdom or godlinesse, *&c.* but by faith by which God justified all from the beginning.

Thirdly, our third fort is built upon 2 *Cor.* 5. 21. after this manner: those who are made the *righteousnesse of God in Christ* must needs have Gods righteousnesse imputed unto them. But Gods righteousnesse in Christ is the perfect fulfilling of the law; *ergo*, the perfect fulfilling of the law is imputed to us. *Arg.* 3.

In this fort they make a breach thus. By sinne is here meant a sacrifice for sin: and it is granted on all hands that Christ was made a sacrifice for sin, that we might be accompted righteous before God, and this maketh for the imputation of the passive, but not the active obedience of Christ. But the breach is thus repaired. *Resp.* *Adverſ.*

First, there is no necessity of expounding here sin by this glosse, *a sacrifice for sinne:* the words will carrie as well another interpretation, namely, that as Christ was reputed a sinner for us, or in our stead: so we are accompted righteousnes in him. But our sins are no way in him but by imputation, therefore his righteousnesse also is in us by imputation; and this is the current sense which we find in the expositions of the antient Fathers, *Chrys. in hunc locum, p.* 322. οὐκ εἶπεν δίκαιοι, ἀλλὰ δικαιοσύνη· ἡ γὰρ Θεοῦ ὄψιν αὐτὴ ὅταν μὴ ἐξ ἔργων, ὅταν ἡ κηλίδα ἀναγκὴ τίνα μὴ ἐυρεθῆναι, *&c.* he said not righteous, but righteousnesse: for that righteousnesse he speaks of is Gods, since it is not of works; and it is such in which there must be no stain, or spot, which cannot be inherent but imputed: he made the just to be unjust, that the unjust might be made just: and S. *Aug. in Psal.* 21. *Delicta nostra sua delicta fecit, ut justitiam suam nostram justitiam faceret:* he made our sins his sins, that he might make his righteousnesse our righteousnesse. *Replic.* In Rom. 5.

Secondly, admit we take sin for sacrifice for sin in this place, this very interpretation rather strengthneth then weakneth the former

former argument: for that righteousnesse which is said to be in Christ would never have been ours, if his death had not been a sacrifice for our sins: thus therefore I collect the argument out of this place.

Assumpt. But the righteousnesse of Christ, as he was a sacrifice for sin, was to be unspotted wholly and without sin.

The righteousnesse which is in Christ can be no otherwise ours then by imputation; but the righteousnesse here spoken of is the righteousnesse in Christ; *ergo*, it cannot be ours any other way then by imputation.

Hebr. Ergo, as he was a sacrifice for sin, his holinesse was imputed unto us.

Thirdly, Christs sufferings are not properly his righteousness, though he who suffered were righteous, nay righteousnesse it selfe, neither are these sufferings now in Christ: but his active obedience and holinesse is truely and properly righteousnesse, and it remains in him; and is that eternall righteousnesse spoken of by the prophet *Daniel*, (*c.* 9. *v.* 14.) he shall take away sin, and bring everlasting righteousnesse.

Arg. 4. Our fourth sort is built upon *Col.* 2. 10. after this manner: if all the faithfull are *compleat in Christ*, as the Apostle here affirmeth, *we are compleat in him in whom dwelleth the fulnesse of the God-head*; then Christ supplyeth whatsoever is otherwayes defective in them, and yet required of them. But the perfect fulfilling of the law is required of them, which they cannot doe in their own persons; *ergo*, Christs fulfilling it for them is imputed to them.

Adversf. Sol. In this sort they make a breach thus: whatsoever we were bound to doe, Christ hath done for us, either *in specie* or *per æquivalentiam*; in kind, or in value: according to which distinction, although the fulfilling of the law be not imputed to us *in specie*, yet it is *per æquivalentiam*, because his satisfaction is imputed to us: and so there is no defect in us, because no man is bound both to fulfill the law, and satisfie the breach thereof: we therefore having satisfied for the breach of the law are accompted as if we had fulfilled the law. But the breach is thus repaired.

Replicatio. No man who standeth *rectus in curiâ*, as *Adam* did in his innocency, or the Angels before they were confirmed in grace, is bound both to fulfill the law, and to satisfie for the violation thereof; but to the one or to the other, to fulfill onely the law primarily, and to satisfie for not fulfilling it in case he should transgresse;

transgresse; but that is not our present case. For we are all born and conceived in sin, and by nature are the children of wrath, and are guilty as well of *Adams* actuall transgression as our own corruption of nature drawn from his loyns. Therefore first we must satisfie for our sin, and then by our obedience lay claim to life, according as it is offered us by God in his law, *fac hoc & vives*, do this and live. Now we grant freely that Christs death is sufficient for the satisfactory part; but, unlesse his active obedience be imputed to us, we have no plea or title at all to eternall life. To illustrate this by a lively similitude, and such an one to which the Apostle himself elsewhere alludes. In the *Olympian* games, he that overcame received a crown of gold or silver, or a garland of flowers, or some other prize or badge of honour; but he that was overcome, besides the losse of the prize, forfeited something to the keeper of the games. Suppose then some friend of his should pay his forfeiture, will that intitle him to his garland? Certainly no; unlesse he prove masteries again, and in another race out-strip his adversary, he must go away crownlesse. This is our case by *Adams* transgression and our own: we have incurred a forfeiture, or penalty; this is satisfied by the imputation of Christs passive obedience: but unlesse his active be also imputed to us, we have no plea or claim at all to our crown of glory; for we have not in our own persons so run, that we might obtain.

After this Speech, the Divines cryed generally to the Vote, *and though some few of eminent parts in the Assembly dissented, yet far the major part resolved for the affirmative; but before the close* D. F. *produced an advice of King* James *of blessed memory, directed to an Assembly of Divines at* Privase *in* France, *for the deciding the present Controversie, which here followeth.* The Vote.

The advice of the most Gracious Prince James, *King of great Britain, for the quieting and composing the ensuing Controversie.*

Eccles. 7. 29.

GOd made man upright, (saith *Solomon*) but he found out many inventions: the truth whereof hence appears, that there daily grow such infinite controversies wch seem to tend to no other end, then to disturb the peace of the Church. Among which this late question sprung up within these forty years, which the Church of God knew not of for 1460 years, and sustained thereby no detriment, but now hath been eagerly argued between two most learned men, may be ranked; Whether the passive obedience of Christ, whereby he layd down his life for his sheep by the speciall command of his Father, be only imputed to us for righteousnesse, or together with the passive the active also whereby he rendered himself obedient to the law.

This question, and those that necessarily arise from it (a glimpse whereof we may see in the propositions of *Mo-*

Consiliũ serenissimi Principis, *Jacobi*, Magnæ Britanniæ Regis, de controversia sequente sopienda.

FEcit Deus (inquit Solomon*) hominem rectum, sed ipse infinitis se immiscuit quæstionibus. Cujus sententiæ veritas hinc elucet, quod tam infinitæ indies oriantur controversiæ, quæ tantum ad turbandam ecclesiæ pacem spargi ubique videntur. Inter quas hæc nupera non ante quadraginta annos nata, & qua caruit ecclesia annis mille quadringentis sexaginta, nec quicquam inde tulit detrimenti; nunc verò inter duos doctissimos viros tam acriter ventilata potest recenseri, Vtrum scilicet passiva Christi obedientia qua vitam pro ovibus speciali mandato posuit, tantùm nobis imputetur ad justitiam; vel simul cum passivâ, activa etiam qua se legi obedientem præstitit.*

Hanc quæstionem & quæ inde emanant necessariò, quarum specimen in propositionibus Mo-

linæi,

linæi, & *oppositionibus* Tileni *cernere licet, nec generatim discutere, nec particulatim examinare nobis est propositum: sed ex iis tantùm quæ legimus ipsi, & coram audivimus, consilium dabimus, quale fidei Defensorem non dedecere arbitramur. Et hoc quidem illud erit; nempe ut ipsa penitus sepeliatur quæstio cum omnibus inde emergentibus, & cum fasciis & linteis quibus revinctum erat & involutum Christi corpus, in sepulchro relinquatur, ab iis præsertim qui se cum Christo resurrexisse profitentur; ut, relictis impedimentis omnibus, omnes simul in perfectum virum in Christo coalescamus: ne forte nimium altercando infantem vivum, quod indulgens mater non pussa est, discindere; aut inconsutilem Christi tunicam, quod crudelis non tulit miles, dividere videamur.*

linæus, and the oppositions of *Tilenius*) we have no mind either in generall to discusse, or in particular to scan. But out of those things which we have read our selves, or heard from others in our presence, we will give such advice as we think will not mis-beseem the Defender of the Faith. And that is this: to wit, that this question be altogether buried with those that depend upon it, and be left in the grave with the napkin and the linnen cloths wherein the body of Christ was wrapt, especially by them who professe themselves to be risen with Christ: that, all impediments being removed, we may all grow unto a perfect man in Christ Jesus: lest peradventure by too much wrangling we seem to cut in two the living child, which the tender-hearted mother would not endure; or divide the seamlesse coat of Christ, which the cruell souldier would not suffer.

Hæc consilii nostri summa: cujus ratio est hæc, quæstio quod plane nova sit, nec necessaria, prioribus seculis inaudita, à conciliis non definita, à patribus non tractata, nec denique à scholasticis ipsis agitata. Apage ergo.

This is the substance of what we shall advise: the reason whereof is, because it is a question altogether new, and not necessary, unheard of in former ages, not determined in any Councell, not handled by the Fathers, not disputed in the schools. Away with it therfore.

Moreover, if both parties now conteſting, would either ſtand to the judgments of moſt learned Divines alleadged by both ſides, or would reſt ſatisfied in the determinations of the Churches urged by both, there needed no other Arbitrator; ſeeing they themſelves, as appears by their writings, agree of their own accord, and have already brought it to an happy iſſue.

Therefore we exhort and friendly adviſe you, that you ſuffer not theſe controverſies to ſpread any further: above all, that you keep from the Preſſe, and adde not fuell to this fire by polemical Tractates. Laſtly, that there be faithfull ſilence on both ſides: ſeeing they tend not to edification, nor ſerve to any other purpoſe then to diſtract mens minds otherwiſe conſenting in all chief poynts of faith. To whom, if ever, eſpecially in theſe days perfect concord is moſt neceſſary.

Let them therefore remember that they ought rather to ſtrive to preſerve charity, then to gain victory according to that of the Apoſtle; endeavouring to keep the unity of the ſpirit in the bond of peace; and not to prefer their private glory before the publique good of the Church.

Deinde ſi utraque pars litigantium vel ab ipſis doctiſſimorum theologorum ſententiis ab utriſque allatis ſtare, vel in eccleſiarum judiciis quæ ab ipſis utrinque afferuntur acquieſcere vellet, non alio opus eſſet arbitro, cum & ipſi, ut ex eorum ſcriptis apparet, jam inter ſe conſenſerint ultro, & feliciſſimum quæſtioni finem impoſuerint.

Proinde hortamur ac amicè monemus ne deinceps ſinant haſce controverſias latiùs ſerpere; præ omnibus, prælo ut abſtineant, & ſcriptis hinc inde polemicis huic igni fomenta ne miniſtrent. Denique ut fidele ſit utrinque ſilentium, cum ædificationi non ſerviant, nec aliò tendant quam ad diſſociandos hominum animos in reliquis fidei capitibus conſentientium: quibus omnibus, ſi unquam aliàs, tum hiſce præſertim temporibus ſumma pax & concordia eſt ſummè neceſſaria.

Sint igitur memores plus ſemper tribuendum eſſe charitatis ſtudio, quam ſcientiæ victoriæ, ſecundum illud Apoſtoli: ſolliciti ſervare unitatem ſpiritus in vinculo pacis, & publico eccleſiæ commodo privatam non anteferre gloriam.

JACOBUS Rex.

D. Featly *his Speech before the Assembly of Divines, concerning the new* League *and* Covenant.

M. Prolocutor,

OUr Brethren of *Scotland* desire a resolution from this Assembly concerning the necessity and lawfulnesse of entring into this new League; and how can we resolve them if we be not resolved our selves, as some of us are not? I shall therefore humbly offer to your serious consideration whether it be not fit to qualifie the word *Prelacie* when it is ranked with Popery and Superstition, after this manner: I will endeavour the extirpation of popery, and all antichristian, tyrannicall, or independent Prelacy; for otherwise by abjuring Prelacy absolutely, some of us *shall swear* to *forswear our selves*. For Prelacy, as also Hierarchy, in the former and better ages of the Church were taken in the better part; Hierarchy, signifying nothing but a holy Rule or Government; and Prelacy the preeminency of one in the Church above another. Prelation is *a relatio disquiparantiæ*, and *prælati* are *relati* to those over whom they are set; who may be either the flock, or the Pastors themselves; if the flock, in that sense all that have charge of souls may be truly called *prælati, viz. gregi*; for they are set over them to be their over-seers and spirituall Rulers, *Act.* 8. 28. 1 *Pet.* 5. 2. *Heb.* 13. 17, 24. 1 *Tim.* 5. 17. In this sense both S. *Gregory* and *Bernard* take the word; *Prælati non quæ sua sunt, sed quæ Domini, quærant: & non pastores, sed impostores*; *non doctores, sed seductores*; *non prælati, sed Pilati:* let Prelates not seek their own, but those things which are the Lords; *now adays we have* not teachers, but seducers; not shepheards, but deceivers; not Prelates, but Pilats; in wich sentence, Teachers, Pastors, and Prelates, are ranked together, as signifying the same persons: in which elegant Antanaclasis you hear that Doctors, Pastors, and Prelates, are a kind of *synonyma's*. In this sense, if we condemn Prelates, and vote their extirpation, we shall with one breath blow all the Divines that have cure of souls, not only out of

this Assembly, but out of their Parsonages, and Vicarages also. But if *prælati* are here in this Covenant taken in reference to Pastors themselves, and Ministers of the Gospel, and thereby such are meant only who are *præpositi clero*, set over Clergy-men themselves, as having not only some precedency to, but authority over the rest: neither in this sense may we piously swear the eradication of them. For there are Classes in the *Netherlands*, Intendents and Super-intendents in *Germany*, Presidents in the reformed Synods in *France*; and Masters, Provosts, and Heads of Colledges, and Halls in our Universities, who have a kind of prelacy and authority over the Fellows and Students, whereof the major part are Divines, and in holy Orders. Here I conceive it will be said, that none of these are aymed at, but only *Diocesan* Bishops already banished out of *Scotland*; and Prelates indeed they are in a more eminent degree; and if prelacy be restrained to them, it is Episcopacy that is principally shot at, to the extirpation whereof I dare not yeeld my vote or suffrage, lest this new Oath intangle me in perjury. For both my self, and all, who have received orders in this Kingdom by the imposition of Episcopall hands, have freely engaged our selves by oath to obey our Ordinary, and to submit to his godly judgement, and in all things lawfull and honest to receive his commands; if then we now swear to endeavour the abolishing of Episcopacy, we swear to renounce our Canonicall obedience, that is, as I apprehend, *we swear to forswear our selves.*

FINIS.

A

WARNING FOR

ENGLAND,

ESPECIALLY FOR

LONDON:

IN

The famous History of the Frantick

Anabaptists.

Their wild Preachings and Practises in *Germany*.

Whereunto is added, remarkable Histories of the *Anabaptists*, with observations thereupon.

Together with an Application to these Times.

By DANIEL FEATLY, D.D.

LONDON,
Printed by *M. F.* for *Richard Royston.* 1647.

A
COMPARATIVE
HISTORY.

ABout the year of our Lord 1525. all *Germany* was put into an uproar and confusion, by the seditious Preaching of some turbulent Ministers. The Ring-leader among them was one *Thomas Muncer*, who pretending a wonderfull and more then ordinary zeal, having with great passion preached against the Popish Errours, at length began to preach against *Luther*, terms him as *too cold, and his Sermons as not savouring enough of the spirit*; with great earnestnesse he pressed the exercises of mortification, and exhorted to a more frequent and familiar conversation with God; he pretended to some divine revelations, that God by dreams and visions did reveal unto his Saints his will. By these discourses, he won a great opinion and reputation with the people, who daily flocked after him and admired him as a man divinely inspired: at length he began more plainly to publish his designe, and told his followers, that *he had received a command from God to kill and root up all wicked Princes and Magistrates, and to chuse better in their places.*

Frederick Elector of *Saxony* hearing of these his seditious Sermons banished him out of his country; from thence he went first to *Norrenburg*, then to *Mulhuse*, every where poysoning the people with his seditious doctrine; because the Senators of *Mulhuse* and the better sort disliked him, he wrought so effectually with the base people, that rising in a Tumult they turn'd out the chief Magistrates and created others. So as now *Muncer*

cer was not only a Preacher but a Senator; whatſoever he commanded, was done; his pleaſure was a law, and his direction in all things, as he ſaid, a divine revelation. He taught a community of all goods to be moſt agreeable to nature, and that all Free-men ought to be equall in dignity and condition. By this means he gathered great companies of mean people, who leaving their labours thought fit and juſt to take part with others of better wealth and ſtore.

In *Swevia* and *Franconia* neer 40000. Peſants took Armes upon this occaſion; who robbed a great part of the Nobility, and plundered many Townes and Caſtles, *Muncer* being their chief Captain. He had a companion, a bold fellow, one *Phifer*, who talked much of his dreams and nightly Apparitions; eſpecially of one dream, wherein, he ſaid, he *ſaw in a Barn an infinite company of Rats and Mice, all which he had chaſed away and deſtroyed:* This dream he expounded to be *a Commandment ſent him from God, that by force and violence he ſhould deſtroy all the Nobility.* And *Muncer* to the ſame purpoſe moved the Boores throughout *Franconia* and *Turingia* to undertake this holy-war (as he called it) againſt their Princes. *Phifer* with ſome of his Troops going out into the Neighbour-country, waſts and deſtroys Noble-mens houſes, chaſeth away the moſt, taketh ſome, and bringeth them Captives. This good ſucceſſe gave great courage to the Party. *Muncer* joins his forces with the reſt of *Phifers.*

In the mean while, *Albert Count of Mansfield*, ſetting upon them with ſome Troopers, kills about 200. The ſeditious diſcouraged with this loſſe, retire a while and keep in. This gave leiſure and time to the neighbouring Princes *Io: Duke* of *Saxony*, and his couſin *George*; *Philip Lantgrave* of *Heſſe*, *Hen: Duke* of *Brunſwicke* to collect ſome Forces againſt them about 1500 Horſe, and ſome Companies of Foot. The Rebels ſat down on the ſide of a Mount, where they had ſome advantage of the place, but they were not well Armed, and moſt of them ignorant in warre. The Princes therefore out of pity adviſed them to lay down their Armes, and offered them pardon if they would deliver up the Authours of the ſedition. *Muncer* finding himſelfe in ſome danger, encourageth them with a long and earneſt Exhortation; pretends *that this great*

Action

Action was undertaken by command from Heaven, that God would undoubtedly assist them against the Tyrants; that he had promised in many places of Scripture to assist the oppressed against their wicked governours; that those Tyrants (so he called the Princes) *followed onely their ease and pleasures; neglected Justice, pild their subjects with intolerable Exactions; had no Care to reforme the Corruptions of the Church; spent all their life in pride and Luxury: that therefore without doubt, the time was now come when God would take vengeance upon those Canaanites; and restore to his own good people the liberties of their goods, their lives, and Consciences: that as God had assisted* Gideon *and* David, *and the* Israelites, *and gave them victories by miracle, so they should now find his power and love no lesse in their deliverance; and for a token of his speciall favour, mark, said he, yonder Rainbow in the clouds, which being represented in our own colours, God hereby giveth us an evident testimony that he is present with us in this Battle and will rout our enemies.*

Some few of the more desperate were animated with this oration, and especially with the Rainbow: but the most of them apprehended the instant danger, and rather because in their Army all was carried tumultuously without any Rule or order. *Muncer* against the Law of Armes and Nations had kild a noble young Gentleman who was sent to parly with them. The Princes being the more provoked with this cruelty prepared for the onset. *Philip* the young Prince of *Hesse* spake to the Souldiers to this purpose. *That he could not excuse himselfe and some other Princes from some Errors, but this could not excuse the Rebels for their sedition; that God every where expresly chargeth all people every where to honour and obey their Magistrates: that of necessity people must contribute of their goods to the honour and support of their Princes: that Princes on the other side did protect them by their power and Lawes. That whereas the Rebels cal'd for the liberty of their consciences, and of the Gospell, though Princes should deny it, yet that were no just cause of Rebellion: that the Gospell was propagated through the world not by force and violence, but by patience and sufferance of the first Christians: that yet their clamours herein were causelesse, and their pretences unjust, seeing the most Princes in Germany had then given way to the reformation.*

That these Rebels did but cover with the name of the Gospell their owne impious and bloudy designes: that their true ayme was, to take away all Government, to bring in confusion into the State, Atheisme, and Barbarisme into the Church, that therefore their hypocrisy was so much the more damnable to pretend the name of God and of Religion to their intended confusion; and more to this purpose.

At the first onset the Rebels were quickly and easily put into disorder, and above 5000 slain upon the place, & 300 more taken in a Town hard by; *Muncer* himselfe hiding his head in a Village was apprehended, and brought to the Duke of *Saxony* and the *Lantgrave:* being asked by them why he had thus abused the miserable pesants and raised these Tumults; his answer was, he had done but his dutie, & that such Princes as hindred the Reformation of the Church ought to be opposed. The *Lantgrave* on the contrary, prov'd unto him by testimony of scripture; that Governours ought to be had in honour; that all sedition is forbidden by God, and that by the lawes of the Gospel, no Christian may take armes against their lawfull Prince upon any pretext whatsoever. To this when he replyed nothing, he was brought to the Racke to know what his purposes were, and who were the principall contrivers of this conspiracy. His fellow *Phifer* was taken and beheaded in *Mulhuse*; *Muncer* himselfe being brought upon the Stage was extreamly confounded and dejected, was not able to give any tolerable accompt of his faith, yet in generall tearmes confessed his fault and his Errour, and his head being cut off was carryed upon a speare through the Army.

This *Muncer* was the first Author of the much famed sect of the Anabaptists, so called from their doctrine and practise of Rebaptizing; for they forbid children to be baptized: and if they have been, rebaptize them: they carryed at first a great shew of sanctity; they talked, that it was not lawfull for Christians to contend in law upon any occasions; not to beare Magistracy, nor to sweare, nor to have any thing proper; but that all things ought to be common amongst all men.

These were at first their discourses, but by degrees they fell to publish other more pernicious doctrines. When this sect began first to creepe in Germany; *Luther*, and all other learned Divines

Divines mightily oppoſed them, and Magiſtrates every where puniſhed them; yet ſecretly they encreaſed and raiſed many dangerous tumults: but eſpecially in *Munſter* the prime City of *Weſtphalia*: where they acted a mad and moſt memorable tragedy.

In that City one *Bernard Rotman* a Miniſter, by his paines and preaching had there reformed the Church, and caſt out the Popiſh *Biſhop* and his Cleargy. About the yeare of our Lord 1533. *John of Leyden*, a Tayler by his trade, an Hollander, an earneſt *Anabaptiſt*, came to live in the City of *Munſter*. This fellow privately inſinuated the doctrine of Rebaptization, much contemning the contrary opinion: *Rotman* in the beginning vehemently preached againſt him & his phantaſticall opinions, as pernicious both to the State, and to Religion. Yet *Leyden* prevailed much with the baſe people, and infected great numbers who had their ſecret meetings in corners and conventicles moſt uſually upon the night, admitting none but ſuch as were addicted to their opinions. Yet within a while *Rotman* himſelfe began to encline toward them, and to condemn the Baptiſme of Children as impious and hereticall; Inſomuch that the number of *Anabaptiſts* was dayly increaſed: and the *Lantgrave* of *Heſſe* entreated by the Senators of the City to ſend ſome Preachers of learning to confute them, and containe the people in order and obedience.

Accordingly he ſent unto them *Fabritius*, a Miniſter, and others, who were provoked by the *Anabaptiſts* to a diſputation, which was admitted by them, and by the Senatours. But the ſectaries afterwards better conſidering their own ignorance and weakneſſe to which they were conſcious; and truſting to their multitudes, refuſed to diſpute, and tooke another courſe. One of them runs up and down the City as if poſſeſſed by the Spirit, and cryes, *Repent and be baptized, leſt the wrath of God overwhelme you.* Divers others cryed out in the ſame manner.

Some ſimple men obeyed for feare, being terrified with their clamours, and ſome of ther icher ſort to ſave their fortunes: for the *Anabaptiſts* began to rob all their adverſaries, and gathered together into great Troops: they poſſeſſed themſelves of the Armes & ſtrongeſt parts of the City, and made proclamations that *al who were not rebaptized, were to be accompted Pagans*

and Infidels, and to be kild. Rosmon and *Bernard Knipperdoling*, his companions, sent Letters to all the neighbouring Villages, inviting all of their faction forthwith to come to *Munster*, promised them liberall satisfaction for their Estates and goods that they were to leave.

Hereupon multitudes of men and women, especially of the base beggerly sort, make haste to *Munster*. The Citizens of the better sort seeing the towne fild with strangers, forthwith secretly convey away themselves and their families, and leave there the *Anabaptists*, who now perceiving their own strength, and the weakenesse of the other party, first chuse new Senators, all of their own Faction; then create Consuls and make *Knipperdoling* the chiefe. Then quickly afterwards burne the Suburbs, and spoile all Churches, straightway they run by troops through all the streets crying, *Repent*, and soone after, *Get ye hence all ye wicked if you mean to save your lives*. They run armed up and downe, and chase out of the towne all that did not favour the sect without respect of age or sex, so as many women with child miscarried by their violence: then they seize upon the goods of all those that are cast out. The Bishop of *Munster* whom they had forced out was Lord of the City, and to recover his right, had now besieged it with strong forces, so as these miserable people that were turned out by the Anabaptists, were rifled, and many kil'd by the Bishops Souldiers. The feare whereof constrained many honest men which abhorred the Anabaptists to stay in the City against their will.

The chiefe Prophet among them, as they cal'd him, was *John Matthew*; he sends forth his proclamations through the City commanding *every man upon pain of death to bring forth their gold, and silver, and all their goods unto a publique place appointed for the purpose*; the people astonished with the severity of this Edict were faine to obey it; if any man detained ought of his owne goods, they were discovered by certaine women that pretended to be Propheteses. Soone after, the same Prophet commands, that *no man keep any books in his custody, but onely the holy Bible, that all other books must be brought forth and burned; for this* (he said) *he had direction from Heaven*; and accordingly all other bookes in great numbers were flung into the fire.

It

It hapned about that time that one *Hubart Trutaling* a Smith, a witty fellow, had jeaſted ſomewhat ſharply upon their prophets, whereupon they call the multitude, command them to come arm'd, they arraigne the poore Smith, condemne him to dye for his ſawcineſſe; which proceedings ſtruck great terrour into the people. *Matthew* the chiefe prophet doth Execution upon the wretch, firſt wounds him with a ſpeare, then ſhoots him through with a piſtoll.

The ſame prophet taking his long pike, running in great haſte to the gates of the City, cryes that *God the father had ſent him a commandement to raiſe the ſiege and to beat away the Enemy.* When he came neare the ſouldiers he was by one of them diſpatched and run through. Though by this event he was proved to be a falſe prophet, yet his friends and fellows the other prophets, did excuſe and palliate the buſines unto the vulgar, that they much lamented his death, and thought it a great calamity to have loſt ſo brave a man. His fellow *John of Leyden* deſires the people to be comforted, for it was long before revealed unto him that *Matthew* was to dye in that manner, and that after his death himſelfe was to marry his wife.

Within a while they run to the Churches and ring out at once all the Bells; that done *Knipperdoling* begins to propheſie, and he foretels that *ſome in high places muſt be throwne downe, others of meane condition raiſed up to great authority.* Then he commands all Churches to be defaced, affirming that this commandment came from God; and accordingly the commandment was executed. Few dayes after, *John of Leyden* delivers the ſword to *Knipperdoling*, and appoints him to be the publique Executioner, for ſo *God had commanded that he who was but now the higheſt Magiſtrate, ſhould take upon him the meaneſt office and be the Hangman*; he undertooke the office with great thankes and good will.

The Biſhop alone at his owne charge had for ſome moneths continued the Siege, afterwards divers of the neighbour Princes ſent in monyes and men to aſſiſt him; he had made many Aſſaults thinking to enter the City by force, but being repulſed ſeeing no hopes, but onely to conquer them by famine, he reſolved upon that courſe, and ſhut up all the paſſages.

In

In the meane while *John of Leyden* betakes him to his ſleep, and continues in a dream three daies together; being awaked ſpeakes not a word, but calls for paper, in it he writes the names of twelve men, who were to be chiefe officers over Gods Iſrael, and to govern all things, for *ſuch he ſaid was the will of the heavenly Father.* When he had thus prepared the way to his Kingdome, he propounds certain doctrines unto the Miniſters, and requires them to confute them by teſtimonies of Scripture if they were able, if not, he would relate them unto the people, and enact them for lawes. The doctrines were theſe; That *no man was bound to one only wife, and that every man may take as many as he pleaſeth.* When the Preachers diſliked the doctrines, he cals his twelve Rulers and a generall aſſembly of the people. In the preſence of all, he caſts his cloake upon the ground, and upon it, the booke of the new Teſtament, by theſe ſignes he ſweares, that *the doctrine which he had publiſhed was revealed unto him from Heaven*, and therefore he gravely threatens the Miniſters that *God would be highly diſpleaſed with them if they conſented not to it:* It was in vaine for them to reſiſt, and therefore they yeelded, and for three dayes together diſcourſe unto the people of the lawfulneſſe of Polygamy: the iſſue was, that *Leyden* firſt takes three wives, whereof one had beene the wife of *Jo. Matthew* the great Prophet; many other follow his example, ſo as at length he was thought moſt praiſe-worthy that had moſt wives.

Many Citizens of good ſenſe, & good Proteſtants were extreamly diſpleaſed with theſe mad doings, arming ſo many as they could, they meet together in the market place, and lay hold upon the prophet *Knipperdoling*, and their teachers, which the baſe people hearing, they gather in multitudes, and aſſault them with great fury, take away their Captives, & kil to the number of 50. with extreame cruelty, for binding them to ſtakes and trees they ſhot them to death, the great prophet ſtanding by and commending this execution, as a thing well pleaſing to God; others alſo were killed in another manner.

After ſome weeks there ariſeth a new prophet, a Goldſmith, he calls the people into the market place, and declares *the Will and commandement of the heavenly Father to be; that John of*

of Leyden *muſt have the government of all the world; that with mighty forces he was to go out to deſtroy all Kings and Princes without difference, ſparing only the poor people who love righteouſneſſe; that he was to poſſeſſe the Throne of his father* David, *untill he ſhould yeeld up the Kingdome to his heavenly Father; that all the wicked muſt be deſtroyed, to the end that the godly alone may rule and raigne in this world.* When the Gold-ſmith had ſaid thus much, *John of Leyden* falls down upon his knees, and holding up his hands to heaven, *Men and brethren* (ſaid he) *this very thing was revealed to me many days ago, though I did not publiſh it; but now it hath pleaſed the Father to make it known unto you by this Prophet. John* being thus advanced to be a King, inſtantly puts his twelve men out of office, and provides himſelf (after the faſhion of Kings) Nobles to wait upon him, two Crowns, a Sword, and Scepter of Eſtate, and other ſuch like enſignes of Majeſty, all of the pureſt gold: then he appoints certain days when he would publikely receive all complaints, and hear all petitions: ſo often as he went abroad, he was attended with his great Officers, immediatly after him followed two Pages on horſback, one carrying a Crown and the Bible, the other a naked Sword. His chief Wife was waited on with the ſame pomp. In the market place his chair of State was placed on high, covered with cloth of gold. The ſuits and complaints that were brought unto him, moſt of them were about Marriages and Divorces, which were much in uſe, ſo as ſome couples that had many years lived together, were then parted.

Now whilſt the people were thus ſtanding thick together hearkning unto their new Prince, *Knipperdoling* ſuddainly leaps up and creeps with his hands and feet upon the heads of the crowded multitude, and breathing into their mouths, *The Father* (ſaith he) *ſanctifies thee, receive the holy ſpirit*; another day dancing before the King, *Thus* (ſaith he) *I was wont to doe with my ſweet heart, but now the Father commands me to dance before the King:* but when he would not give over, the King being offended went his way; thereupon he ſits down in the Chair of State and behaved himſelf as if he were King, till the King returning turned him out, and ſent him to priſon for three days.

Whilſt the City was beſieged, they publiſhed a Book called the *Reſtitution*; in this book, among other things, they affirmed, that *Chriſt ſhall have a Kingdome here upon earth before the day of Judgement. Wherein only the godly and the elect ſhall raigne, the wicked being every where deſtroyed. That it is lawfull for the people to caſt off their Governours, and that although the Apoſtles had no ſecular juriſdiction, yet the Miniſters of their Church had power from God to uſe the Civill Sword, and by force to ſet up a new Common-wealth.* Farther, that *no man who is not a good Chriſtian is to be tolerated in the Church, and that no man can be ſaved that challengeth any propriety in his goods: that* Luther *and the Pope were two falſe Prophets; and of the two,* Luther *the worſe; and that the Marriages of prophane men, ought to be accounted no better then Whoredome and Adultery.* Theſe dreams and dotages were confuted by many learned men, *Melanchthon, Iuſtus Menius,* and *Vrbanus Regius,* whoſe writings are extant.

Some weeks after this, the new Prophet of whom we ſpake, ſummons all by ſound of Trumpet, to *repair with their Armes to the chief Church-yard, for the enemy* (as he ſaid) *was to be repulſed from the City*; thither when they came, they find a ſupper ready, they ſate down at the firſt near 4000. and after them 1000. more that had kept the watch, the King & the Queen with their ſervants waited; when ſupper was neer done, the King reacheth bread to every one, with theſe words, *Take, eat, declare the death of the Lord*; the Queen alſo reacheth the Cup, *drink, and declare the death of the Lord.*

This done, the Prophet ſtanding aloft, demandeth of them, *if they would obey the word of God*; they affirmed, *they would*: then (ſaith he) the *Father hath commanded that we ſend forth twenty eight Teachers into the four quarters of the world, to publiſh the holy doctrine that is profeſſed in this City.* Then he names all thoſe Apoſtles, and ſhewes which way they are to go: ſix are ſent toward *Oſemburge*, ſo many to *Warendorfe*, eight to *Suſat*, eight more to *Cosfield.* With theſe Apoſtles and the other ſervants, the King and Queen ſit down to ſupper; in ſupper time the King ſuddainly ariſeth, ſaith *he muſt go about a buſineſſe*

ſineſſe which the Father had commanded. A certain Souldier by chance had been taken priſoner, him the King ſaid to be *another Judas the traytor*, and with his own hand ſtriketh off his head; after returnes to ſupper, and reports merrily what he had done; ſupper being ended, the twenty eight aforeſaid are ſent abroad their ſeverall ways, each one carying with him a ſmall piece of gold, which they were to leave at ſuch places as did not admit them and their wholſome doctrine, as a witneſſe againſt them at the day of judgement. Theſe Apoſtles in the towns as they paſſed, cryed aloud, that *men ſhould repent, otherwiſe they ſhould ſhortly periſh; that they were ſent by the Father to offer them peace, which if they refuſed, that Gold ſhould teſtifie againſt them their ingratitude; that the time was come which all the Prophets had foretold, wherein God would propagate holineſſe throughout all the world; and when their King had done his office and brought this to paſſe, then was Chriſt to deliver up his Kingdome to God his Father.*

Being apprehended and examined, firſt in a friendly manner, then by the rack, concerning their life and doctrine; their anſwer was, that *themſelves onely were of the true Religion, that from the Apoſtles time to this Age, the word of God had never been truly preached, nor righteouſneſſe practiſed. That there are four Prophets, and of them, two juſt,* David *and* John of Leyden; *and two anjuſt, the* Pope *and* Luther. Being interrogated, why they had turned ſo many innocent people out of their City, and out of their eſtates, and by what place of Scripture they could prove this to be juſtice; they anſwered, *that the time was come which Chriſt had promiſed, that the meek ſhould poſſeſſe the earth.* They confeſſed farther, that *moſt of their company had above five Wives, that they expected ſome help from* Holland *and* Friſland; *when they were come, that their King was to go out with all his Army to ſubdue the world, and to deſtroy all other Princes for want of Juſtice.* Notwithſtanding their torments, when they obſtinately perſiſted, and would not acknowledge any Magiſtrate beſides their own King, they were beheaded.

The City was now in extream diſtreſſe, and therefore the Citizens ſecretly conſpired to take the new King and deliver him

prisoner to the Bishop. He being aware of it, for his own security chuseth twelve trusty men, which he called Captains, appointing to each, other souldiers to assist him, to keep the people in awe; to them he promised large rewards, whole Provinces, Towns and Forts, then calls the multitude and promiseth them that before Easter then following without fail they should be freed from the siege and famine.

About the month of *December*, divers Princes of the Empire in a meeting at *Confluence*, after deliberation, agreed to assist the Bishop with 300. Horse and 3000 Foot for six moneths, under the conduct of *Vtrich* Earle of *Oberstein*. They agreed also to sollicite King *Ferdinand* (the Emperour then in *Spaine*) and all the other Princes of *Germany* to joyn with them.

They sent also their letters to *Munster*, and gravely advised the besieged to desist from their ungodly and rebellious courses: professing if they yeelded not, that the Bishop should have the forces of the Empire to doe justice upon them. This was about the end of *December*; in the beginning of *January*, they sent an answer in many words, but little to the purpose; yet so as they commended all their doings. To that charge layd against them of creating a new King, they said nothing in that reply: but in other private letters to the *Lantgrave* they endeavoured to excuse it, speaking much *of the generall destruction of the wicked, and of the glorious raigne of the godly in this life*. Withall they sent to him the book formerly mentioned, of *the Restitution*, and counsell him to repent by times, and not combine with other Princes against them, being the holy Saints of God. The *Lantgrave* having read their letter and their book, returns them an answer; and because they pretended their new King to be made by especiall direction from God, he desires to know *by what authority of Scriptures they assumed that power, and by what miracles they confirmed it*. And when they called for a tryall of their cause, the *Lantgrave* replyed, *it was now too late; since they had already seized on the Civill power, and been authors of so much sedition and calamity, as it did appear to all the world that they intended nothing else, but the ruine of all order and government both in Church and State. That he had sent unto them many learned and*

godly

godly Miniſters to inſtruct them in ſound Religion, whom they had ſcorned and rejected. That their doctrines and practiſes of rebelling againſt their Magiſtrates, of robbing men of their goods, of polygamy, of ſetting up a King of their owne, of a community of all things among Chriſtians, and the like, *are unchriſtian and abominable, contrary to all lawes of God and men.*

Upon this reply from the *Lantgrave*, they write back again, and ſent him another book in the Dutch tongue, entituled, *Of the myſteries of Scripture.* In their letters they defend all their tenents; and in their book divide the Ages of the world into three parts, *the firſt from* Adam *to* Noah, *which periſhed by water; the ſecond, this wherein we live, which is, to periſh by fire; the laſt ſhall be the new world wherein righteouſneſſe ſhall raigne.* That *before this preſent world be purged with fire Antichriſt muſt be revealed, and his power aboliſhed. That then the throne of* David *ſhall be erected, and Chriſt obtain a glorious Kingdome upon earth, in his Saints, as the Prophets have foretold. That this Age is like that of* Eſau, *the wicked proſpering, and the godly being afflicted; but that their miſeries were now neare an end, and the time of their freedome and Reſtitution approached, when the wicked ſhould be repayed fourfold for all their perſecutions, as was propheſied by* John *in his Revelation.*

That immediately after the Reſtitution, the new and golden Age ſhould follow, wherein the righteous Saints ſhould raigne alone, all the wicked being utterly deſtroyed. Theſe dreams were confuted by ſome learned Divines appointed by the *Lantgrave.* About *February* the beſieged began to be in great diſtreſſe for want of victuals. When many of the poor people periſhed by famine, one of the Queens chanced to ſay privately to another, that ſhe did not think it pleaſing to God that the miſerable wretches ſhould periſh in that manner. The King who had his own ſtore-houſes well furniſhed, not only for neceſſity but even for luxury and abundance, hearing of her ſpeeches, brings her into the open Market-place with her fellowes, and commanding her to kneel downe, ſtrikes off her head, and

when she was dead, brands her with lightnesse, and playing the whore. This done the other *Queens* applaud his doings, and give thanks to the heavenly Father. The King begins to dance, and invites the people (who fed upon nothing but bread and salt) to dancing and merriment.

When Easter was come, at what time the King had with great confidence assured the people they should be freed, but no shew of freedome appeared, to find an excuse, he faines himself sick, and keeps in for six days. Then comes out into the Assembly; tels them, *he had in a vision been set upon a blind Asse; and that the heavenly Father had layd upon him the sins of all the multitude; and therefore now they were almost pure and clean purged from all iniquities. That this was the Freedome he had promised unto them, and with this they ought to be contented.*

Luther hearing of these wild pranks of these mad men of *Munster*, about this time, published a Discourse concerning the Anabaptists in the vulgar tongue; he said, *it was very plain to all the world, that* Munster *was become the harbour and habitation of Devils; for so the justice of God had punished the sins of* Germany, *and especially their loose and prophane life that professed the Gospel. That yet in this very Tragedy of* Munster *the marvailous mercy of God evidently appeared, in that he had not permitted that old subtile Serpent, the witty and cunning Satan to contrive and govern that businesse; but onely had given way to some silly dull and blockish Devill, who seemed not well skill'd in Villany, to be their guid and conductor. That the grosnesse and stupidity of all their doctrines and doings, made faith of the dulnesse of that lewd spirit which moved them. That their Polygamies, their seditions, and rebellions might trouble the State, but could not hinder or doe prejudice to the Church, or Gospel of Christ, to which they are so palpably contrary.*

That no man of sense, or in his right wits could be perverted by such means, or induced to favour such lewd people, or their practises. He further added a particular confutation of their principall errours.

In the moneth of *April* King *Ferdinand* at the request of the Princes, held a Diet of the Empire at *Wormes*; where after some debate,

debate, it was agreed that 20000. crownes by the moneth ſhould be Levyed for the taking in of the City, and the chaſtiſement of the Rebels, and withall that when it was taken, the innocent poor people who had been abuſed, ſhould be uſed with mercy, and reſtitution made to ſuch honeſt men as had been robbed of their eſtates in this tumult. Hereupon the Biſhop delivers over the Army unto the Generall *Oberſtein.*

In the City the famine ſtill encreaſed, and the miſerable periſhed in great numbers. Some few eſcaped out and falling into the hands of the Beſiegers, were by them, in meer pity, ſpared: being nothing but skin and bones. The Generall ſummons the City to yeeld, and promiſes pardon to all the reſt, if they would deliver up to juſtice the King with ſome few of his companions. The Citizens had a good deſire to doe it, but were overawed by the care and watchfulneſſe of the King: who reſolved not to give up the place, ſo long as himſelf and his family had any victuals: The Captains therefore commanded them to keep in their famiſhed, and to expect no more favour. This was in the beginning of *June*: ſhortly after they anſwer, that they are not ſuffered to have a fair hearing of their cauſe; that they are unjuſtly perſecuted; that they are ready to revoke their Errours if they be convinced by them. Then they expound a part of *Daniels* propheſie of the fourth beaſt the moſt cruell of all; and in concluſion, profeſſe they will perſever in their courſes. All this, by direction of the King.

The beſieged City being now reduced to the laſt extremity, it chanced that two men made an eſcape out, which were brought to the Generall and the Biſhop. They gave direction how the Town might be taken. Upon another ſummons, they ſtill perſiſt in their reſolution. Within two days an Aſſault was made in the night, and by the help of the Guids, one Gate forced, at which 500 Souldiers with their Captains and Colours entred. By them another paſſage was ſoon opened; the whole Army enters, and finding ſome reſiſtance, made a great ſlaughter. *Rotman* deſperately ruſhing in among the Souldiers was ſlain. The King, and *Knipperdoling* and one *Cretchting* his chief ſervants were taken alive; the reſt upon their ſubmiſſion ſpared. Thoſe three

three Captives were ſent up and down to the Princes, as ſpectacles of ſcorn and wonder; many Divines confer with them upon the abſurd opinions, & convincing the King with evidence of Scripture and reaſon, though they could not win him to Recantation, yet they forced him to yeeld many things; which ſome imagined he did only to ſave his life.

For when they came to him again, he promiſed if he might obtain his pardon, to reduce all the Anabaptiſts in *Holland*, *Brabant*, *England*, *Friſeland*, (where they were in great multitudes) under the obedience of their Magiſtrates.

Being brought before the Biſhop, the Biſhop demanded of him by what authority he had taken upon him ſo much power and liberty over his City and people of *Munſter*. The King demands again of him, *who gave him the command and government of that City*. When the Biſhop anſwered, that *his power was lawfully conferred on him by the conſent of the Church and people*: The King applyed, that *his right and calling thither was from Heaven*.

1536. In *February* after, they were brought back to *Munſter*, and committed to ſeverall priſons. There they were exhorted by many pious men, to confeſſe their errours, and to aske pardon of God and their Magiſtrate. The King relented, the other two continued in their ſtubborneſſe. Being all brought to execution; the King was faſtened to a poſt, two executioners ſtood on either ſide with hot pincers; at the three firſt pinches he kept ſilence, after he cried out unto God for mercy: being in this manner tortured above the ſpace of an hour, he was at length run through with a ſword; his fellowes dyed in the ſame faſhion. Their carcaſſes were incloſed in three ſeverall cages of iron, and hanged up upon the higheſt tower of the City, the King in the middle, and higher then the reſt.

Remarkable

Remarkable Histories of the ANABAPTISTS, *With Observations thereupon.*

Together with an Application to these Times.

Quelque choses.

THe *French*, after the first course of solid dishes, entertaine their guests with *Kick-shoes*, and we with fruit.

In the former part of this Treatise (curteous Reader) as well in the propounding our Arguments for the Orthodox faith, as in the Refutation of the Anabaptists objections against it; I desired to set before thee *solid and substantiall dishes*, to strengthen thee in the true doctrine of the Reformed Church of England: but in these ensuing relations and observations, I make bold to set on the board *Kick-shoses*, and variety of *strange fruits*: which, though peradventure they will not much nourish thy faith, yet, eaten *with a grain of salt*, will some way irritate thy appetite, and help thy digestion and concoction.

OBSERVATION I.

That the Anabaptists are an illiterate and sottish Sect.

As *Macarius*, who had the care and oversight of erecting that magnificent structure at *Jerusalem*, built by *Helena* the Mother of *Constantine* the Great, was happy in his name: for *Macarius* in Greek signifieth blessed; and as *Theodoret*[a] testifieth, a blessed man was he; so on the contrary, many Arch-hereticks, and *Boutefeus of the Church and State*, have been happily unlucky in their names; their Godfathers at the Font proving Prophets, and the names they gave them, being presages of their qualities and fortunes, and characters of their persons. [b] *Haymo* noteth out of *Irenæus*, that *Ebion*, the Father of the *Ebionites*,* signifieth in Hebrew *poor and silly*; and a silly poor man (God wot) was he. *Manes*, the Father of the *Manichees*, derives his

a Theod. hist. l. 1. cap. 18. σοφώτατος καὶ θεοφιλὴς ἀνὴρ Μακάριος.

b Hay. compend. Eccles. Hist.

* Vide supra ep. ad lect.

his name in Greek from μαίνομαι, *insanio*, or ἀμανία, *insania*, madnesse; and verily a *frantick Heretick* was he; *Aërius*, the father of the *Aërians*, carieth wind in his name, and a *light giddy-braind* fellow was he; *blown into* his heresie with the wind of ambition: as S. *Augustine* declareth in his bed-roll of heresies. What should I descend to *Maldonate*, whose very name speaketh the abuse of his gifts (*Maldonatus quasi male donatus*) and to *Ignatius* the founder of his Sect *Ignatius Layola*, who as he hath *Ignem, fire*, in his name, so he and his Disciples have proved the greatest *Incendiaries* in the Christian world? I will trouble thee but with one instance more, and that is the Father of the Anabaptists of our age; who as I shewed thee * before out of *Bullinger* and *Melanthon*, was *Nicholas Stock*, a man every way answerable to his name, for a very *block-head* was he. *Robertus Gallus* had a vision, wherein he saw the Pope saying Masse with a *lean* [a], *meagre*, *and a drye head, like as if it had been made of wood.* Such of all the world was this *Stock* the *head* of the Anabaptists; and from this block when he was hewen down in *Germany*, some [b] chips flew into *England*. Although the eye of the minde of man since the Fall, is like to the eye of an Owle, that cannot endure the bright beames of the Sun of righteousnesse: and howsoever God in the first planting of the Gospel made use of illiterate men, such as were *Tent-makers* and *Fisher-men*; to the end that all might know, that *He that planteth and he that watereth is nothing, but all is Gods, who giveth the increase:* yet when the eye of mans understanding is *anointed with the eye-salve of the* [c] *Spirit*, the clearer and sharper the eye is, the better it discerns both spirituall and naturall objects: and since the extraordinary gifts of the Spirit have failed in the Church, the learnedst men whose knowledge God sanctified to that use, have proved the worthiest instruments of his glory, in proclaiming the doctrine of *saving Grace*; *and* [d] *turning many unto righteousnesse, who shall shine as Stars in the skie for evermore.* And as it remaines a blot upon *Jeroboam* and his house, never to be wiped out, that he made of the *lowest of the people Priests of the high places:* so it is not one of the least brands of the *Romane* Antichrist, that he filled the Church with a number of ignorant

Aug. *de hæres. ad quod-vult, Deum.*

* Ep. ad lect.

a *Capite arido & macilento, ac si esset ligneum.*

b Simlers præf. Bulling. li. 6. adv. Anabapt. *Pestis hæc non tantum Germaniam, sed Italiam, & Galliam jamdudum pervagata est, & nunc etiam renascenti apud Anglos Ecclesiæ Christi plurimum negotii dedit.*

c Lipsius de Constant. *Ratio recta est lumine Spiritus directa.*

d Dan. 12. 1 King. 13. 33.

ignorant Masse-Priests, Monkes and Friers: *who, blinde guides as they were, of the blinder people, fell together with them into the ditch* of superstition, heresie, and sensuality. And thinke we the blindest men are the fittest to draw them out of it? This is the Anabaptists judgement; who as the *Romanists teach ignorance to be the mother of devotion*, so these to be the mother of Propheticall revelation, or interpretation. For *John Tuscoverer*, [e] a Gold-smith of *Warendorp*, pretending himselfe to be a Prophet sent from God, commanded the Senate in *Munster* to remove all their Magistrates, and put down all their Preachers, as well Evangelicks, as Papists; and to place in their room twelve simple illiterate men to expound the Word of God to the people, without any help of Arts or Tongues, by meer Enthusiasmes, or sudden inspirations and ejaculations. Another of their Prophets, *John* [f] *Matthias*, commanded that none should keep any book in his house but the Bible; whereupon all the bookes that were found in any Library, Study, or House, save Bibles, were brought into the Market place, and a bone-fire made of them. But better all these obstinate Sectaries were burnt at a stake, then such a bone-fire made in this Kingdome: after which would follow the ruine of all Schools and Universities, and more then *Ægyptian* darkenesse through the wide Kingdome. Since the extraordinary gifts of Prophecy and Languages have ceased in the Church, secular learning hath been as the *Day-starre* appearing in the Firmament of the Church before the *Sun*; and where no Day-star going before, no Sunrising after. As for rude Mechanicks, and unlettered Artificers, to chuse them for our guides to the Celestiall *Canaan*, is all one, as if an Army, to mrch by night over narrow bridges, and by fearefull precipices, should by common consent, elect purblind men to lead the way; or a Fleet at sea after they have *cut the line*, and saile under an unknown *Climate* in a rough sea, and tempestuous weather, should among all the Mariners chuse the unskilfullest Pilots, to steer the course. We read in the *Apocalyps* of a [g] *Starre* called *Wormewood*, bitter in the effects and influences; but a *Star* in the light thereof. Such have been the Authors, Devisers, and Broachers of other heresies; *bitter*

[e] Hist. of the Anabaptists.

[f] Sleid. Com. l. 10. *Idem Propheta mandabat, ne ullum deinceps librum haberent, aut sibi servarent præter sacra Biblia; reliquos omnes in publicum referri jussit, & aboleri. hoc se mandatum divinitus accepisse dicebat: itaque magno numero libri deportati, flamma fuerunt omnes absumpti.*

[g] Apoc. c. 8. 11.

indeed in their tenets, and *distastefull* in their manners; yet *Stars* for their light of learning: whereas these false teachers, cut as *chips out of Nicholas Stock*, resemble brands of hell fire, in which there is a *sultring heat*, but no light at all. Peruse, if thou please (Christian Rreader) all the ancient heresies *listed* by *Epiphanius*, *Augustine*, *Philastrius*, *Alfonsus à Castro*, *Ambrosius de Rusconibus*, and others; and therein thou shalt finde the Ring-leaders great Clerks, and acute Sophisters. Whence is that true observation of *Tertullian*, *Philosophi hæreticorum Patriarchæ*, *Philosophers have been the great Grandfathers of Hereticks*; but of this base and contemptible Sect of the *Stockites*, there was never yet heard any professor of eminent learning, neither is there like ever to be: for learning they hold rather a disparagement, then ornament; an extinguisher, then a kindler of their new light, and strange fire. In a grosse and foggy mist a clear light cannot long shine; for either the light will pierce through the mist, or the mist will damp the light: so, if it should fall out that any great Scholar should be admitted into their communion, either their grosse errours would in time put out the light of his knowledge, or the clear light of his knowledge soon dispell the mist of their ignorance and palpable errors. Which need the lesse confutation, because they contradict themselves as much as the truth. For,

First, they condemn the baptisme of children upon this ground, because they say they cannot be assured of the truth of their faith, and repentance; by which reason they should forbid or forbeare the christening of men in riper years also, forasmuch as these teachers can be no way assured of the sincerity of their scholars faith, and true purpose of amendment of life. For though they professe the one, and promise the other; yet they may doe it in hypocrisie, and for worldly ends. Or, if they will say, we ought to believe their profession and promise for themselves, why then ought we not as well to beleeve their profession and promise for their children, when the fathers or Godfathers undertake for them at the Font?

Secondly, they preach the doctrine of mortification of the flesh, and crucifying the lusts thereof; and yet withall they maintain

purality

baft. l. de Anapt. error.

ne eruditione uid sperandũ, bi insitia, & t ipsi loquun- ur, simplici- as docentium umma eruditio st?

Contradictions in the doctrine and practices of the Anabaptists.

plurality of wives, and adulterous and incestuous copulations, under the title of spirituall mariages, with those of their owne Sect.

Conjugium[h] *vocat, hoc prætexit nomine culpam.* h Virg. Æneid. 4.

Thirdly, they allow of no set formes of prayer, or studied Sermons; because such as the conceive, who use them, *pray not by the Spirit*: yet themselves in their Assemblies make use of set Hymnes and Psalmes; which notwithstanding they make us beleeve they *sing by the Spirit*, according to the example of the Apostle: *I will pray with the spirit, and will pray with understanding also; I will sing with the spirit, and will sing with understanding also.* 1 Cor. 4.15.

Fourthly, they cry up the doctrine of the Crosse, and boast much of their suffering for righteousnesse sake: yet where they get any strength, and can make head, *they resist the powers ordained of God*, and make war against our lawfull superiors, as we may see in *Sleiden*, *Gastius*, and *Guy-de-Bres*.

Fiftly, they inveigh against covetousnesse, and to extirpate that *root of all evill*, teach men to renounce all propriety in their goods, and to *have all things in common*: Yet they rob Monasteries, plunder townes and villages, rifle houses, and turne the wicked, as they terme them, out of their possessions, and hold them themselves. And when they are upbraided with this their rapine, they alledge that text for themselves, *The meeke shall possesse the earth*, presuming themselves to be those meeke ones, though we shall prove them hereafter to be a most cruell and bloody sect. Mat. 5. 5.

Sixthly, they teach that the office of a Civill Magistrate cannot consist with Christian perfection, yet they themselves in *Munster* and elsewhere had a *Consul*, and *Senatours*, and a *Headsman* of their own, yea, and a King also, *John Leyden* the Tayler, who *stitched up a Kingdome* in one year, and *ravelled it out* the next.

Seventhly, they strip themselves starke naked, not only when they flock in great multitudes, men and women together, to their *Jordans* to be dipt; but also upon other occasions, when the

seaſon permits: and when they are queſtioned for it, they ſhelter this their ſhameleſſe act, with the Proverb, *Veritas nuda eſt*, the *truth is naked*, and deſires no *vaile*, *maſque*, or guiſe: which reaſon, if it were good, would hinder them from holding private Conventicles as they doe: and, when there is proceſſe but againſt them, running into corners to hide themſelves: for, as the Proverb is, *Veritas nuda eſt*, truth is naked: which warranteth them, as they conceive, to throw off their cloathes: ſo alſo there is a like Proverb, *Veritas non quærit angulos*, *Truth ſeekes no corners*, nor innocency ſtarting holes, yet they doe.

Laſtly, in their Confeſſion printed this year, they find themſelves agrieved with the name of Anabaptiſt, ſaying, *they are falſly ſo called*: yet it is well known they all of them either re-baptize or are re-baptized, and conſequently are properly ἀναβαπτισται actively or paſſively. But, as *Corvinus* in his elder age ſo quite loſt his memory, that he forgot his own name: ſo theſe are ſo ignorant, that they know not their own proper name. If theſe diſclaim ſecond baptiſme, they are none of the ſect: if they practice it, how can they truly ſay that they are falſly called Anabaptiſts? if Anabaptiſts be their *nick-name*, what is their right name, whereby they may be diſtinguiſhed from other Chriſtians, Catholike or Hereticks? They have hitherto been known in general by no other names then of Anabaptiſts or Catabaptiſts; *and never a barrell better herring*. An Anabaptiſt *deprives* children of baptiſme, and a Catabaptiſt *depraves* baptiſme. A Catabaptiſt may ſometimes be no Anabaptiſt, ſuch as was *Leo Copronymus*, who defiled the Font at his baptiſme, yet was he not chriſtened again: but every Anabaptiſt is neceſſarily a *Catabaptiſt*, for the reiteration of that Sacrament is an abuſe and pollution thereof.

Obſervat. II.

That the Anabaptiſts are a lying and blaſphemous ſect, falſly pretending to divine Viſions and Revelations.

All deviſers of new Religions and ſpirituall impoſtures, aſcribe their

their new doctrine and worship to some divine authour, either God himselfe, or some Angel sent from him: and this they doe, not so much to amuse the vulgar, as to secure their tenets from the hazard of disputes, and exempt their persons and actions from the test of examination. He that speaketh from the earth, and bears himselfe upon humane authority and reason, can gain no more upon his hearers, then the point of his sword, or dint of his arguments can enforce their assent thereunto: but he that speaketh as from heaven, captivateth our reason, and easily perswades us to resigne our eyes to him, *who dwelleth in a light that none can approach unto.* In humane debates and consultations we are not to regard so much *quis* as *quid*, who is hee that speaketh, as what it is that is spoken: but contrariwise, in celestiall mysteries, and disputes about religion, we are not so much to respect *quid* as *quis*, what is that which our beleefe must embrace, as who he is that commands our assent: if it be he who endued us with reason, all reason there is that our reason should vaile bonet to him: whence is that golden Aphorisme of S. *Gregory*, *Qui in factis Dei rationem non invenit, in infirmitate sua rationem invenit, cur rationem non inveniat*; "He "who enquires into celestiall mysteries, and is at a fault in his "search, and can find no reason why such things should be so, "findes a sufficient reason in his own infirmity, why he cannot "dive into the reason thereof. His meaning is, the *plummet* of mans wit is too *light*, and the *line* of his discourse too short, to *sound* the bottome of these depths. For this cause it is that the broachers of new and absurd tenets, or rites in Religion, which naturall reason abhors, to prevent all reasonings about them, pretend to divine Revelations for them. *Minos* feigned that he consulted with *Jupiter* in a deep vault, and from him received his law: *Numa*, that he had private conference with the goddesse *Ægeria*, and from her received his Rituall; *Mahomet*, that he discoursed with the Angel *Gabriel*, whose dictates are

1 Tim. 6. 16.

Valerius Maximus, l. 1. c. 2. *Minos* Cretensium *rex, in quoddam præaltum specus secedere solebat, & in ea moratus tanquam à* Jove, *à quo se ortum ferebat, traditas sibi leges prærogabat. Ibid.* Numa Pompilius, *ut* P. R. *sacris obligaret, volebat videri sibi cum Dea* Ægeria *congressus esse nocturnos, ejusque monitu accepta Dis immortalibus sacra instituere.*

regi-

Bulling.adv. Anabapt.l.1. c.2.Helcesaitæ *gloriabantur librum ipsis cœlitus demissum esse, quo mysteria reſque divinæ continerentur; quæ quisquis recitari audisset, eum peccatorum veniam consequi.*

registred in the *Alchoran*: the *Helcesaites*, that they had a book sent down from heaven, in which al Divine mysteries were revealed, which whosoever heard read, should presently receive remission of sins. In like manner, *Stock*, *Muncer*, *Melchior*, *Georgius*, *Tuscoverer*, and others, by whose hands the envious man in these latter dayes sowed the tares of Anabaptisme, have deluded the people with pretended inspirations, visions, dreames and revelations.

* *Nicholas Stock* gave it out, that God spake to him by an Angel, and revealed to him his will in dreams, promising him the place of the Angel *Gabriel*.

* Guy-de-Bres. l. 1. cont. Anabapt. *Ils songoyent des songes, & disoyent que par visions ils parloyent familierement avec Dieu, & preschoyent tels songes pur veritables, & comme Oracles divins à leurs disciples.*

Sleid.Com.l. 5. *Certissimè vobis confirmo, Deum nobis affuturum, nostramq; fore victoriam: Nam ipse coram mihi promisit ipse, & qui fallere non potest aut mentiri, jussit, ut ad hunc modum rem aggradiar multctato Magistratu: ne vos perterrefaciant machinæ bellicæ; pilas enim omnes quas illi tormentis in nos ejicient, vestemca sum exceptur us: Aspicite signum & testimonium illius in nos perpetuæ benevolentiæ; tollite oculos & arcum cœlestem mihi cernite, cum enim in vexillo nostro sit idem depictus arctus, clarè significat Deus hoc simulachro se nobis affuturum in prælio.*

Next to this *Nicholas Stock*, *Thomas Muncer* was most famous in the Anabaptists Chronicle, who, when the people that were discontented with their Magistrates, and encouraged by their hereticall teachers to rebell in *Franconia*, drew themselves into the body of an army: This *Muncer* marched not in the place (assigned for false Prophets) in *the taile*, but in *the head*, and there made an oration to the souldiers: « Advance, brave « spirits, ride on with your honour, and your right hand shall « teach you terrible things: for God hath revealed unto me, « that the day shall be yours: he promised me, he who cannot « lie nor deceive, assured me, that he will fight for you: let not « the Princes artillery terrifie you, for this robe of mine shall « receive, and dead all the bullets shot at you: looke up to « the skye, see you not there a raine-bow in the clouds, the « colours whereof we beare in our Streamers and Ancients, and « can ye yet doubt of victory, sith God, as you see, himselfe « is our *Standard-bearer*, and the heavens *weare our colours*? A new topick, and a true kind of preaching, according to *Anthony à Coneigsten* his method, *Per colores rhetoricos.*

But

But the event answered not expectation: the *bow* in the clouds did them no service at all in their warre, neither did their prophet *Muncer his robe* serve as a target of steel to repell, and dead all the bullets shot against them; but as soone as ever this army of the Boares, and that other of the Princes were engaged, the people were miserably slaughtered with *Veni Creator Spiritus* in their mouthes, expecting that God should fight for them from heaven, according to *Muncers* promise. Of *Georgius* and *Melchior Hofman*, see before *Sect.* 1.

After *Muncer* and his chiefe associates, and *Phifer*, who deluded the people as much with dreames, as *Muncer* with visions, had acted their parts, *Iohn Becold*, commonly known by the name of *Iohn of Leyden*, and *Iohn Tuscoverer* came upon the Stage, and they so well acquitted themselves in the persons they took upon them, that the one gained the reputation of a Prophet, the other the title, and (for a time) the power of a King: First, *Iohn* of *Leyden*, in a fanaticall fury (pretending a propheticall spirit) puts off his cloathes, and runs naked through the City of *Munster*, crying, *The King of* Sion *is come, the King of* Sion *is come*: Then returning home, fals into a dead sleep, dreames for three days together, and, as soone as he awaked, feignes himselfe speechlesse, and by signes demands paper and inke, and sets downe twelve men, most of them mean tradesmen, to be governours of the City of *Munster*; whereto he addes certain conclusions, that a man was not tyed to one wife, but that he might marry as many as he pleased; and such other hereticall positions. Not long after this dumbe Prophet gaining his speech told the people, that the spirit of prophecy was gone from him, and now rested in one *Iohn Tuscoverer*, a * Goldsmith: this new Prophet, having called an assembly, declared before them, that it was the will of the heavenly Father, that *Iohn Leyden* should be King of the whole world. As, saith he, God set *Saul* to be King in *Israel*, and after him *David* taken from the sheep-fold; so hath he appointed *Iohn Becold* his Prophet to be King in *Sion*. *Suetonius* writeth, that after *Caligula* made himselfe a God, hee ordained his great horse after the Heathen rite to be a Priest: *Dignus profecto*, saith

* *Oritur Propheta novus a rifex, is convo cat â multitud ne, commemor Patris cœlesti hoc esse mand tum, ut imper um totius orb terrarum* Johannes Leide sis *obtineat.*

Bencius, tali Deo Sacerdos, & tali Sacerdote Deus; like God, like Priest: In like manner we may say here most truely, Like Prophet like King; a Smith-forge prophet, and a *Taylor-shopboard* King; *John Leyden* consecrates *Tuscoverer* a Prophet, *Tuscoverer crownes* him a King. And, as *John Leyden* acted dumb *Zachary*, so, *Gastius* reports of a woman who took upon her to act the part of *Judith* about the middle of the siege of *Munster*: This Propheteſſe made the people beleeve, that God had put into her the spirit of *Judith*, and that she would goe out of the City, and never return, till she had brought back the Bishops head; having cut it off, as *Judith* did the head of *Holofernes*: she was not so mad, but divers of the Citizens were as fooliſh; for they put her in gorgeous apparell, and dreſt her like *Judith*; and she premeditated a speech like to hers: but she could not keep her own counsell: For, before she came into the presence of the Bishop, her intent was discovered, and instead of cutting off the Bishops head, she lost her own. I shall trouble thee, Christian Reader, but with one instance more. As *Biddulph* writeth in his Travels, that the *Darvises* (which are accompted Prophets among the Turks) run round so long till they fall down, as it were, in a trance; and after they have lien in a seeming dead sleep for the space of an houre or more, rising up, they deliver their dreams for divine Oracles: so at *Abberella*, a certain sort of Anabaptists fell down on the sudden, as if they swooned; holding their breath so long as they could possibly, till they swelled, and looked black in the face: in so much that the standers by were affrighted at the sight: in the end, after they were out of their extasie, and come to themselves, they told the people what God spake unto them in their Rapture: namely, that *Zuinglius* erred in his doctrine of Baptisme, that the christning of children was unlawfull, and that before two years came to an end, the day of judgement should be; and truely the former revelations were as true as the latter: it is now full an hundred years since *Gastio* his Book was printed at *Basill* (namely, in the year 1544.) And he relateth this Prophecy of theirs, as much more ancient then his book: so farre were these Epileptick Prophets out in their reckoning.

Bencius or. 3.

Lib. 1. de Exord. Anabapt. p. 152. *Addam stultitiæ quoddam & temeritatis exemplum: mulier quædam obsidionis tempore inventa est, quæ se Episcopo facturam pollicereture, quod* Judith Holoferni, &c.

Gastius l. 1. p. 12. Abbarellæ *hoc utuntur præstigio; dejicit se aliquis aliquo Catabaptista, perinde ac si Epilepticus esset: spiritum quam diutissime potest retinet, ac se in cestasi esse simulat, horrendam præbere speciem aiunt qui viderunt, &c.*

OBSER.

Observat. III.

That the Anabaptists are an impure and carnall Sect.

In a foule and spotted glasse we cannot perfectly see our face, neither in a foule and impure soule, is there any cleare reflection of the Image of God. God is a most pure and holy Spirit, and none are capable of his divine irradiations, and heavenly influences, but pure mindes and chast bodies: on the contrary, the Devil is tearmed in the Gospel πνεῦμα ἀκάθαρτον, the *unclean spirit*, who as he once besought our Saviour to give him leave to enter into the heard of swine: so whereseever hee now enters, and whatsoever soule or body he possesseth, he maketh it a *nasty Sty*. As the true Religion, whereof God is the Author, *is undefiled before God*; so all false worship of God, devised by Satan and his instruments, is both defiled in it selfe with Idolatry or superstition, and defileth also the soules and consciences of all that practise it. Hence it is that the Professors thereof are termed by Saint *Jude*, *spots and blots*; darke spots in regard of the errours of their understanding, and *foule blots* in regard of the impurity of their lives and conversations. Such were the false Prophets whom Saint *Peter* sets out in their colours, "having eyes full of adultery, and that cannot cease "from sin; who allure through the lusts of the flesh, through "much wantonnesse, those who for a while escaped from them; "who live in errour, to whom it is happened according to the "proverbe: the dogge is turned to his owne vomit again, and "the sow that was washed, to her wallowing in the mire.

Mat. 10. 1. Mark 1.27. & c. 3.11.c.6.7. Mat.8.34. James 1.ult.

2 Pet. 2.14.

Such were those ungodly men, Saint *Jude* sets a marke upon, *that turned the grace of our God into lasciviousnesse, verse* 4. *gave themselves over to fornication, and going after strange flesh, verse* 7. *filthy dreamers, defiling the flesh, despising dominions, and speaking evill of dignities, verse* 8. Such were the *Nicolaitanes*, and the Disciples of *Jezabell* branded by the Spirit, *Apoc.* 2. 6. 20. *Who defiled the marriage bed, and seduced the servants of God to commit fornication, and to eat things sacrificed unto Idols.*

Such were most of the ancient Arch-hereticks, who as themselves were caught, so they caught others, *escâ voluptatis*, with a *fleshy bait*: their Minions are upon record, * *Simon Magus* had his *Helena*, *Apelles* his *Philumena*, *Montanus* his *Maximilla*, *Donatus* his *Lucilia*, *Elpidius* his *Agape*, *Priscillian* his *Galla*, and others their Mistresses. Not to tell you of *Sergius* the Pope his *Marozia*, *Gregorie* the seventh his *Matildis*, *Alexander* the sixt his *Lucretia*, *Leo* the tenth his *Magdalena*, and *Paul* the third his *Constantia*: in which consideration I perswade my selfe, that the degenerating See of *Rome* is termed in the *Apocalypse*, the *great* whore; not onely because she commits spirituall fornication in her idolatrous worship of Saints, Images, and Reliques: but becausе she permits corporall tolerating Stewes, and setting an easie rate upon all the impure vents of luxury, naturall and unnaturall. And though the Familists, Libertines, and Anabaptists, stand in opposition to Papists; yet the great fowler of soules catchet them all with the same foule *bird-lime* of impure lusts. Of the Libertines, and Familists, I need not speake; they have discovered their filthinesse in the face of the Sun: and for the Anabaptists, all their often washing will neither cleanse their conscience from the guilt, nor their reputation from the staine of carnall impurity: For though they tolerate not Stewes as the Pope doth, yet they allow of plurality of wives, and most uncleane practises under the name of spirituall mariages; nay, some of them have not blusht to affirme, that none of their Sect can commit adultery: becausе *adulterium*, according to the Etymology, *ad alterum*, is folly committed with another mans wife, and defiling anothers body: *but all that are of their society are so knit one to the other, that they are al one body, as wel as one spirit.* They had no sooner instill'd this doctrine into the weaker Sex, but two maids at *Sanctogall*, immediately after their second baptism, made shipwrack of their virginity; and a third, dashing at the same rock, and being called in question by the Magistracy for her incontinency, professed, that she out of her pure conscience did it; that is, play'd the Whore: *For the Ring-leaders of our Sect told me, said.*

Jeron. *ad* Cres. Simon Magus *hæresin condidit* Helenæ *meretricis adjutus auxilio, &c.* Cap. 17. 19. See *Taxa Cameræ Apostolicæ.*

Pontan. in Cassal. Sfeiden. Com. l. 10. *Dogmata proponit Concionatoribus, viz. virum non esse devinctum uni conjugi, &c.* Gastius l. 1. *de* Anabap. Exord. p. 25. *Non est adulterium apud nos, cum enim unum eundemque spiritum habeamus, nihil potest apud nos fieri, quod peccatum sit: ut enim unum habemus spiritum, ita unum corpus sumus.* Gastius de Exord. Anab. l. *Sancto-Galli publicè animadversum est in puellas duas, quæ donec ad Catabaptistas desciscerent, incultæ pudicitiæ fuerunt, sed simul atque corpus in Catabaptismum immersérane, naufragium passæ sunt virginitatis.* Hist. Anabap. c. 2.

said she, that it was the will of the heavenly Father, that I should deny none the debt of Spirituall matrimonie; & propterea fui ad omnia obedientissima omnibus, qui spiritualis matrimonii debita postulabant. *John* of *Leyden* their King and Prophet himselfe, though he pretended to never so much holinesse, yet was observed by a souldier in the night to steal from his wives bed and to truckle with the maid; which to colour, he made her his wife: and to justifie the marriage, he fell into that Propheticall sleep I spake of before, and after he had dreamed three dayes and three nights together, proclaimed his dreame for a divine Oracle, that no man was tyed to one wife: after which his Proclamation, all his Subjects ran to the handsomest women in the City, striving who should be served first; and some with a forme of spirituall contract, some without it, so blasted the fairest flowers in all *Mmnster*, that there was not a maid of fourteen yeares of age, that was not vitiated.

Of the like stain, though not altogether of the same strain, were the two false-Prophets discovered in *London*, 1642. *Richard Farnham*, and *John Bull*: Whereof one of them, *Richard Farnham* the Weaver, to make a more sensible (as he conceived) demonstration of his extraordinary calling, like to that of *Hosea*, tooke to himselfe *a wife of fornications*, a Sea-faring mans wife; who returning home, laid her in *Newgate*, where she was arraigned and condemned for having two husbands: yet through mercy obtained a Reprieve. But I will touch no more upon this Pitch, lest I defile my hands and the Readers eyes therewith.

See the prin Relation, tw yeares since publisht.

Observat. IV.

That the Anabaptists are a cruell and bloody Sect.

Suetonius writeth, that a Physiognomer being demanded what he thought concerning the naturall inclination and constitution of *Tiberius* the Emperour, answered, I see in him πῆλον αἵματι πεφυρμένον, *dirt mingled with bloud*: Thereby, intimating, that he would prove a most lewd, lascivious, and cruell Emperour; the dirt in his complexion representing *filthinesse*, and the blood, *Cruelty*. Such is the temper of the Anabap-

Sueton. in v Tiberii. *Lu tum sanguin temperatum.*

tists, filthy and impure, as I have shewed before; and, which is far worse, cruell and bloody.

As it is the peculiar Attribute of God to be the *Saviour*, and *Preserver of Mankinde*: so the Devils proper name is in Hebrew *Abaddon*, in Greek *Apollyon*, that is, *The Destroyer*. *He was a murderer from the beginning*, as our Saviour teacheth us: seducing our first Parents; and by his suggestion bringing in sin, and, by sin, death upon them, and all their posterity. He was accessary to the first murther that ever was committed, by *Cain*, upon the body of his brother *Abel*;

Iob. 7.20.
Apoc. 9.11.
John 8. 44.

Fraterno primum maduerunt sanguine terræ;

and since he hath beene the ruine and destruction of many millions of men:

First, under the colour of Religion, inducing them *sacrificare humanas hostias*, to butcher men in sacrifices to him: In some places their Parents, as amongst the *Triballi*; in others their children, as in the vally of *Hinnon*: among the Indians, their Kings and Priests; and in other Countries, either the best of men, or the neareſt of blood.

Secondly, by imbroyling single men in duels, Families in frayes and riots, Kingdomes in wars, both forain, and domesticall.

Lastly, by raising persecutions against the true servants of God, and maintainers of the Orthodoxe Faith: In the first Ages of the Church, by Heathen Emperours; in the middle, by the Arians and Antitrinitarians; and in the latter, by the Antichrist of Rome, and his Adherents. As for the Heresie of the Anabaptists, it is neither so ancient as some of the former; neither was it ever so farre dispersed, neither had it power to doe so much mischiefe, and make such havock of the true Chucrch: Yet since it first sprung up in *Germany*, it hath caused and occasioned the effusion of very much blood, as I declared before in the Introduction to this Treatise; and by a few instances, as it were, *ex fimbria de textu*, by the *list* and *selvedge*, you may judge how deeply the *cloth is died in bood*.

Eraſ. Adag.

To passe by the horrible parricide committed in the field of the *Sancto-Galli* by an Anabaptist upon his own brother, which

Gastius

* *Gastius* relateth after this manner: *The elder brother by the instigation of the Devill, having his sword under his cloake, cals his brother (nothing aware of his bloody intent) before his father, mother, sisters, and the whole family, commands him there to kneel down before them, and suddenly whips out his sword, and cuts off his head, and throwes it at the feet of his parents: whereat they were so affrighted, that they died mad*: the murderer himselfe defending the fact, and saying, *Voluntas Dei impleta est.*

* Lib. 1. p. 22. *Immane parricidium quod Germanus in germanum fratrem admisit, in Sancto Gallensium agro. quis quomodo poteri memorare? advocat frater fratrem, nihil tale cogitantem, in patris, matris, sororum, totiusque familiæ conspectu, jubet ut in medio genu deponat; ut autem iste in genua sese dimisit, corripit frater ensem quem in hoc attulerat, atque per fratris jugulum portinus adegit, capitque detondit, quod parentum pedibus advolutum pectora exanimat; è reliquo corporis trunco magna cruoris vis emanat; concidunt atque amentiâ emoriuntur quotquot adsunt.*

At the first rising of the Anabaptists in *Suevia* and *Franconia*, to the number of forty thousand, they killed all the Nobles and Gentry that made any head to stop their popular fury. And no marvell the peoples fingers were dipt in bood, when their King and Prophets whole hands and armes were imbrued in it. *Tho. Muncer* their Prophet, Senatour, and Generall (for he was all these) in the first Speech he made in the head of his army by *Frankhus*, (above mentioned) told the people, "That it was "Gods promise, that the righteous should wash their feet in the "blood of the wicked; and therefore he exhorteth them to fall "pell-mell upon all the Princes, and Magistrates, and Land-"lords, as tyrants and theeves, that sucked the blood of the "people, and lived in luxury and wantonnesse; and to kill every "mothers son of their enemies, and offer them up, was an ac-"ceptable sacrifice unto God.

Another Prophet of theirs, *John Matthias* by name, who boare great sway with the people, when a Black-smith *pinched him* with a disgracefull scoffe, calling him *cucutum Prophetam*, he procured him to be condemned to death, and himselfe would needs be the executioner, wounding him first with a halbert, and the wound proving not mortall, he after shot him through with a pistoll: then shedding a few Crocodile teares, and seeming to take compassion on him, he pardoneth him for his rash speech, saying, that God was reconciled to him, and that he had a revelation from heaven, that the man should not die of his wounds: yet

Hist. of the Anabaptists, c. 3.

yet he proved, as in other things, so in that, a false Prophet; the man dying a few dayes after. A man would thinke that their Taylor, King *John* of *Leyden*, should rather use the *needle*, then the *rapier* or *sword*; yet, when soon after his Coronation he made a great feast, bidding at least 4000. men and women, between the first and second course, he accuseth a man of high treason, and cuts off his head with his own hand, and returnes merry to supper, and after supper, with the same bloudy hand takes upon him to administer the blessed Sacrament of the body and bloud of our Saviour: and not long after, when there was a famine in the City of *Munster*, and yet the King and his Courtiers abated nothing of their variety of full dishes, and one of his fifteen wives (for so many he had) somewhat more conscientious then the rest, said, that she thought God was not well pleased with their feasting and rioting in the palace, when the people pined for hunger in their houses, and many died famished in the streets; the King, being told of it, brought her to the market-place, with other of his wives, and making her kneel down, there cut off her head, and commanded his other wives to sing and give praises for it to the heavenly Father. It will be here said, that our Anabaptists in *England*, were never arraigned or condemned for any such crimes, and that they seem to be a silly and harmlesse people: yet let us take heed how we suffer the egges of the Cockatrice to remaine amongst us; for when they be hatched, there will breake out of them most venemous serpents. The Lion, when he is very young, is rather gamesome then ravenous, or cruell; but when he growes big, and knowes his own strength, being hunger-bit, he *runs roaring abroad, seeking whom he may devour.*

Observat. V.

That the Anabaptists are a prophane and a sacrilegious Sect.

As morall vertue is placed in the middle between two extreames; the one in the excesse, the other in the defect: for example, liberality is in the middle, betwixt prodigality in the excesse, and covetousnesse in the defect: magnanimity in the middle, between ambition and haughtinesse in the excesse, and pusillanimity or basenesse in the defect: fortitude or true valour

in

in the middle, betweene temerity or fool-hardineſſe in the exceſſe, and cowardize in the defect: ſo alſo true Religion, hath her proper ſeat in the middle, betweene ſuperſtition in the exceſſe, and prophaneneſſe in the defect: and of the two extreames, prophaneneſſe is the worſe, becauſe it is neer neighbour to Atheiſme, which plucks up all Religion by the root, out of the heart. *Religio* is ſo called *à religando*, becauſe it bindeth the ſoule to God with the girdle of verity: this golden belt of verity, ſuperſtition tyes too hard and ſtrait, prophaneneſſe too wide and looſe. A ſuperſtitious man feareth God in ſuch a ſort as he ought not, a prophane perſon feareth him not as he ought: the ſuperſtitious attribute that worſhip to God which he requireth not, the prophane yeeld him not that worſhip he requireth: ſuperſtition *attireth* Religion over gorgeouſly, prophaneneſſe ſtrips her of her neceſſary *dreſſe* of decent rites and ceremonies: in a word, ſuperſtition offers to God what he claimes not for his own; prophaneneſſe ſacrilegiouſly robs him of that which is his own in a particular manner. In deteſtation of which ungodly diſpoſition in men, both Greeks and Latines have a proverbiall ſpell, ἔκας ἔστε βέβηλοι, *procul eſte profani*; and, *Odi profanum vulgus & arceo*, ſaith the Poet: Away with prophane perſons, joyne not hands with thoſe who finger holy things: If it be burglary to break into mens houſes, and rifle them, what is it to rifle Churches? If it be felony to rob men, what is it to rob God? The Anabaptiſts here, with a heart of adamant, and brow of braſſe, will be ready to anſwer, that, like diſtracted men, we rave at we know not whom, we cry down ſuch a ſin as hath no exiſtence: that the word *ſacriledge* or *holy theft*, is a meer *ſcar-crow* or *bug-beare* to fright fools. For thoſe things that are truely holy are laid up in the ſoule, as the graces of the Spirit, which cannot be *plundered*: as for outward things there is no holineſſe in them; neither in Churches, nor in Altars, nor in Fonts, nor in Pulpits, nor in Veſſels or Veſtments, nor in Glebes or Centries. What, thou prophane *Eſau*, are there no Sabbaths now to be hallowed? no Sanctuaries to be reverenced? no Sacraments to be adminiſtred? no ſacred Oblation to be made? no duties to be paid to God, and thoſe who attend on his ſervice? didſt thou ne-

ver heare of a distinction of a two-fold holinesse, inherent and relative, or, as some rather phrase it, *subjectiva* and *objectiva*, a holinesse in the subject, and a holinesse in the object? inherent holinesse no intelligent man ever attributed to outward and inanimate things; for that holinesse is a fruit of faith, produced in the soule by the operation of the holy Spirit, *quæ nec eripi, nec surripi potest*; but for relative holinesse, no religious Christian ever denied it to these things. The ground of which relative holinesse is Gods peculiar interest in them, either by vertue of his own claim, and challenge to them, or by the free-will-offering, donation and dedication of them to him by godly persons. In which regard, some places are holy, as Temples, hallowed to his Name: some dayes, as Feasts dedicated to his honour: some persons, as Priests and Levites under the Law, Presbyters and Deacons under the Gospel, men set apart for his service: some lands, profits, and emoluments, as glebes, tithes, first-fruits, oblations, and other obventions, assigned for the maintenance of the Ministery: some utensils, as Tables, Fonts, Pulpits, Chalices, Vestments, and the like, employed in the immediate service and worship of God; and to alienate unjustly, detaine or purloine any of these things from any of those places, or persons, to whom the law of the Land, agreeable to Gods Law, hath appropriated or apportionated them, is that we call Sacriledge; which the Heathen themselves, by the glimmering light of Nature, knew not onely to be a sinne, but a hainous and capitall crime: for this is one of the Lawes in the twelve Tables so much commended, *Sacrum sacróve commodatum qui rapsit, parricida esto: Let him that steals away any holy thing, or dedicated to a holy use, be punished as a parricide:* that is, as such a one, who had murdered his father or mother: and what was such a persons doom by the Romane Law? * *To be sowed in a sack, and cast alive into the sea.* Neither was the punishment lesse severe among the *Ethiopians*: for if any were convinced of that crime amongsts them, there was a potion given him to drinke, made of divers kinds of poison, which they had no sooner taken off, but it wrought so upon their fancies, that they conceived themselves to be stung with all kindes of serpents; and, to rid themselves of the pain, they

* Cic. pro Rosc. Amer. *Insui in culeũ vivos, & in mare projici.* Bruson. *Facet. & exemp. Sacrilegi ophiusam bibere coguntur, qua pota terrores minásque serpentum observari aiunt, ita ut mortem sibi ex metu conscifcant.*

they made away themselves. Here these prophane wretches will be apt to reply, What are the Heathen Laws to us? How prove you out of Gods Word, that Sacriledge is a sinne? To forbear other testimonies, which might be largely insisted upon, Saint *Paul* not onely ranketh it among grievous sinnes, but sets in a degree of impiety above Idolatry; *Thou which abhorrest Idols, doest thou commit sacriledge?* as if he should say, Thou that so much detestest Idolatry, that thou abhorrest the very name of an Idoll, dost thou worse? namely, commit sacriledge? Sacriledge, without all doubt, is worse then Idolatry; for, he more wrongeth the Deity, who robbeth the true God of that which is his due, then he, who, through a mistake, exhibits honour to another in stead of him. And that this kinde of sacriledge we speake of, whereby Churches or Church-men are defrauded of their due, is no better nor worse then robbing God himselfe, the Prophet *Malachi* affirmeth, *verbis non tantùm discertis, sed & extertis: Will a man rob his gods? yet you have robbed me; but you say, Wherein have We robbed thee? In tithes and offerings: therefore are you cursed with a curse, for ye have robbed me, even this whole Nation.* Ye are cursed with a curse, what meanes this reduplication? Can a man be cursed without a curse? are the latter words redundant and superfluous? doe they περιλλογί; No such thing; the learned know better then so, the redoubling of the word is very significant in holy Scriptures: as where we reade, *Visitando visitabo, in visiting I will visit thee*; that is, I will visit thee in a singular manner: and *Multiplicando multiplicabo, in multiplying I will multiply thee*; that is, I will exceedingly multiply thee: and *benedicendo benedicam, in blessing, I will blesse thee*; that is, I will extraordinarily blesse thee: so here in the Prophet, ye *shall be cursed with a curse*, imports no lesse, then ye shall be cursed with a strange curse, a signall curse, such a curse as *he that heareth, his eares shall tingle, and his knees smite one the other*: Such a curse as was inflicted upon *Xerxes*, and *Cæpio*, and *Marcus Crassus*, and *Herod*, & their associates, for attempting or acting this horrible villany. *Xerxes* sent an Army of 4000. to destroy the Temple at *Delphos*, and pillage all those precious things, which all those Kings, Princes, and Nations, who by their Embassadours consulted

Rom. 2. 22.

Cap. 3. v. 8, 9.

Iustin. hist. l. 2. *Xerxes ante navalem congressionem 4000. Armatorum Delphos ad Templum Apollinis diripiendum misit, quæ tota manus nubibus & fulminibus deleta est.*

consulted the Oracle concerning the successe of their wars, had laid up there; but his whole Army was destroyed by Thunder and Lightning from heaven: neither had *Cepio* the Consul better successe, after he had spoiled the famous Church of Tolouse, and from thence taken a great masse of gold; both he and every man in his army that had fingered any of that gold, came to a miserable end, and gave occasion to that Latine proverb spoken of a man who lives miserably and dyes desperately, *aurum habet Tolosanum*, surely he had some of the gold of Tolouse in his keeping. In like manner, *Marcus Crassus*, after he had taken 2000 talents of gold out of the Temple at *Jerusalem*, which *Pompey* left there, was no sooner past over the river *Euphrates*, then his whole army was routed by the *Parthians*, and part of the gold he caused to be carried out of the Temple, was melted and poured into his mouth, after he was slain, with these words, « Now surfeit of gold after thy death, wherewith thou « couldst never be satisfied all thy life long: Yet *Herod*, who could not but heare of this dysaster of *Crassus*, living in those times and parts, would take no warning thereby: but, understanding of vast sums of mony laid up for safety in the Temple, and hid in the Sepulchre of *David*, sent his men of war to rifle the place; who, in digging, as they came to the Cave near the coffins of *David* and *Solomon*, there brake out thence a fire, that burnt the sacrilegious delvers all to ashes. To these we may adde *Belshazzar*, *Copronymus*, *Julian* the governour of the East, and servant to the Apostate Emperour of that name, and *Felix*; who all read a sad Lecture to Church-robbers, written in Characters of blood.

Chil.

Dan. 5. 5. Theod. Eccles. hist. l. 11.

Felix sacrorum vasorum magnificentiam conspicatus; Ecce inquit, quàm sumptuosis vasis filio Mariæ ministratur! Cap. 12. Sed isti impii non diu post pœnas persolverunt: Felix derepente flagello cœli-

As soone as *Belshazzar* tooke the vessels of the Temple into his hands, and carousèd in the cups, he *saw an hand on the wall writing his dreadfull doome*. After *Leo*, surnamed *Copronymus*, espyed a Crown beset with Carbuncles in a Christian Church, and coveting after it, caused it to be fetched from thence, and had set it upon his head; there suddenly arose a *Carbuncle* in his forehead, which suffered his *temples afterwards to take no rest*. And as close did the punishment of the like sacriledge follow at the heels of *Julian*, and *Felix*; for, within a few weeks after *Felix*, deriding at the rich plate *Maries* sonne was served in, together

together winh *Julian*, had carried away all the rich presents, and many vessels of gold, which the devotion of *Constantine* and *Constantius* had dedicated to God in the new Temple at *Jerusalem*, built by Queen *Helena*, Gods vengeance seised upon them both, *Fælix* dying of a fluxe of blood, and *Julian* of the foule disease called the *Miserere*; which I spare to describe, lest it should defile my pen, as it did his sacrilegious mouth. Of this sin, which God so examplarily punished, no sort of ancient hereticks or schismaticks were more guilty then the *Donatists*, from whom our Anabaptists are lineally descended; for S. *Augustine* in his Epistle to *Bonifacius*, bitterly exclaimes against them for rushing violently into the Churches of the Catholicks, breaking asunder the Altar-boards, pulling downe the partitions, and making havock of all things; and herein our Anabaptists their cursed off-springs, learn to *patrizare*. *Rotman* with *Knipperdolin*, in the year 1534. after they had altered the Senate in *Munster*, seised upon the Church dedicated to *Mauricius*, situated in the Suburb; and pillaged all the other Churches in the City. And in *Suevia*, and *Franconia*, *Muncer* and *Phifer*, two principall incendiaries among the Anabaptists, made their Magazins in the Covent of the *Franciscans*, and cast their Ordnance there; and *Phifer*, running into the country of *Isfield*, pillageth all the Castles, and Churches. And the Tayler-King, *John* of *Leyden*, of the Copes, and Altar-cloathes, and rich vestments (stoln from the Churches which they pillaged) made good use; and by the help of his former trade, translated them all into apparell for himselfe, and his Courtiers, and glittering Caparrisons for his horses. And what evill their Disciples mingled with Browwnists, have done in the Sanctuaries of God in England and Ireland, though I should hold my peace, the timber out of the beams, and the Chalices out of the Vestry, and the marble and brasse out of the Monuments of the dead, would proclaim it to the everlasting infamy of this prophane Sect. But it is time *claudere rivos*, to shut down the *flood-gates*, lest my discourse be overflown with these *muddy* and *brackish* waters. ——*Sat prata biberunt.*

tus impacto, sanguinem dies noctesq; ex o fudit, statimq; extinctus est. Julianus *confestim in graven morbum delap sus, visceribu putredine exesis, interiit, & sceleratum ejus os instrumentu blasphemiæ, partis illius a stercus ejiciendum natæ, locum obtinuit.*

Sleid. Com. l. 10 *Ædem Divi* Mauricii *sub urbem invadunt, & cum vicinis omnibus ædificiis incendunt, deinde Templa omnia diripiunt.* Hist. Anab. c. 3.

OBSER.

OBSEKVAT. ult.

Of the untimely deaths, and fearfull ends, of the Ring-leaders of this Sect.

Eccleſ. 9. 12. *No man knoweth either love or hatred by all that is before him, all things come alike to all; there is one event to the righteous, and to the wicked, and to the clean, and to the uncleane; to him that ſacrificeth, and to him that ſacrificeth not; as is the good, ſo is the ſinner; and he that ſweareth, as he that feareth an Oath.* Thus ſpeaketh King *Solomon*, either in the perſon of the Epicure, denying ſpeciall providence; or, as moſt agree, in his owne perſon, without any figure or *Proſopopœia* at all, to deterre men from paſſing raſh cenſures upon any in particular, for outward dyſaſters, in regard of the common calamities incident to all mankind: no man may certainly judge, whether a man be in Gods favour or ſtate of Grace, by the floate of theſe outward bleſſings; or that he is out of Gods favour, and in the condition of a Reprobate, by the *ebbe of them*, or the contrary inundation of afflictions: For a man may be as miſerable as *Lazarus* in this world, yet deſtinated to *Abrahams* boſome: as on the other ſide, a man may be as happy as *Dives* here, yet reſerved for everlaſting torments hereafter. It is therefore ſage Counſell the *Poet* giveth, *Ne te quæſiveris extra*, ſeek not thy ſelfe out of thy ſelfe; neither value thy ſelfe by thy outward eſtate, but thy ſtock of inward vertues. Notwithſtanding this generall obſervation concerning the benigne aſpect of heaven in this life, or manifold dyſaſters, it is moſt certain, that God exempteth ſome from common calamities, and powreth the full vials of his vengeance upon others in ſuch ſort, even in this life; that the moſt ſecure ſinners are conſtrain'd to profeſſe, in the Pſal. 58. 10. words of the Pſalmiſt, *Vtique eſt fructus juſto, utique eſt Deus judex in terra; doubtleſſe there is a reward to the juſt, doubtleſſe there is a Judge that judgeth the earth.* If God did not ſet a mark upon ſome notorious offenders in this life, and make them exPſal. 9. 16. amples to others, upon what evidence could the Prophet ſay, *The Lord is known by the judgement which he executeth, the wicked is ſnared in the workes of his own hands?* On which texts the enſuing

ing relations may serve as a briefe Commentary. Who cannot read *Corah* and his Complices sinne in their punishment? they made the first Schisme in the Congregation, and, in their time, there was a *wide rent* made in the earth, through which they *descended quick into hell*. *Elymas* the sorcerer, who endeavoured to seduce the Proconsul from the Christian faith, and cast a mist as it were before his eyes, that he might not discerne true Religion from superstition, was suddenly smitten with blindnesse. *Cerinthus* the old heretick, who corrupted the doctrine of the Gospel in the purest times, resorting to a common Bath where he met the Apostle of Christ, was killed by the fall of the house, as soon as the beloved Disciple who made haste to shun him, was got out of the door. *Montanus* with his two truls, *Priscilla* and *Maximilla*, who betrayed the truth of God, took part of *Judas's cord*, and hanging themselves, thereby *strangled* that heresie in the infancy. *Manes*, who tare the seamlesse coat of Christ, and with a part thereof covered the hereticks called from his name *Manichees*, had his skin wholly torn from his flesh, and being thus excoriated, in the quickest sense of lingring pain, he yeelded up his unhappy ghost.

Numb. 16.31

Acts 13.11. Haym. Compen. Eccl. hist. l. 1. Hieron. in Catal.

Vitaque cum gemitu fugit indignata sub umbras.

Arius, who infected the greatest part of the world with his pestilent heresie, came to a most shamefull end in the publick Jakes at *Alexandria*, voyding his bowels at his easement there. *Nestorius* his tongue rotted in his mouth; wherewith, for many years he had blasphemed the person of Christ. To passe by other Arch-hereticks, who tasted of the cup of trembling in this life, out of which, it is to be feared, they now suck the very dregs in Hell; the intelligent Reader, who peruseth the late stories of the Anabaptists, cannot but take notice that many thousands of that Sect, who defiled their first Baptism by their second, were baptized the third time with their own blood, yet suffered death (*non ut coronam fidei, sed pœnam perfidiæ.*) *Servetus*, an Anabaptist as well as an *Arian*, received the sentence of death at *Geneva*, *Phifer* at *Mulhus*, *Rotman*, that sacrilegious Anabaptist, was slain in Saint *Lamberts* Church-yard: *Thomas Muncer* was put to the Rack by *George* Duke of *Saxony*, and the *Lantgrave* of *Hesse*, where he roared most fearfully, and in the end had his head cut off,

Pont. Catal. hæret. *Per Germaniã, Alsatiam & Sueviam. 150000. fuerunt trucidati.*

off, and put upon a high pole in the fields. Three hundred Anabaptists that fell upon the Monastery of *Bilsword* in *Frizland*, and rifled it, were all of them (save 62. that fled) either killed in the ruines of the Monastery, or put to death by the Hang-man. I gave thee a touch, courteous Reader, in the first Chapter, of their King, *John* of *Leyden*, and their Consull, *Bernard Knipperdoling*, whose judgements slept not; for before the end of two years, in which they plaid all their pranks, they, together with their great Prophet, were tied to a stake, had their flesh torn from them with hot pincers; in the end, they were stabbed to the hearts, and after they were dead, their bodies were put in iron cages, and hanged on the Steeple of Saint *Lambert*: the King according to his royall dignity, having his exaltation, hanging higher then the Consull and the Prophet.

retching.
eid. Com.
.10.
alligantur palo, aderant bini carnifices ac forcipes igniti, & per horam & amplius lacerati, transactis demum per pectora mucronibus, & caveis ferreis illigati, ad summam turrim urbis exponuntur pensiles; Rex quidem medius, & quanta est hominis statura sublimior. Idem verbis parum mutatis habet Pontan. in Catal. hæret.

So let all the factious and seditious enemies of the Church and state perish: but upon the Head of King CHARLES *let the Crowne flourish.* Amen.

FINIS.